

Glenn T. Stoner

E V P H V E S.
THE ANATOMY
of Wit.

Verie pleasant for all
Gentlemen to reade,
and most necessary to
remember.

Wherin are contayned the
delightes that wit followeth in
his youth, by the pleasantnesse of loue,
and the happinesse he reapeth
in age, by the perfectnes
of wisedome.

By John Lylic, Maister of Art.

Corrected and augmented.

AT LONDON
Printed for Gabriell Cawood,
dwelling in Paules Church-yard.

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To the right Honourable my verie
good Lord and Maister, Syr VVilliam

V V est, Knight, Lord de la V V arre : Iohn

*Lylie w isheth long life, with increase
of Honour.*

PARRHASIUS drawing the counterfaite of Helene (Right Honourable) made the attire of her head loose, who being demaunded why he did so, answered, she was loose. Vulcan was painted curioslie, yet with a polt foote, Laeda cunningly, yet with her blacke haire. Alexander hauing a skarre in his cheeke, helde his finger upon it, that Apelles might not paint it, Apelles painted him, with his finger cleauing to his face, why quoth Alexander, I laide my finger on my skarre, because I would not haue thee see it, yea (said Apelles) and I drew it there because none else should perceiue it, for if thy finger had been away, either thy skarre wold haue been scene, or my arte misliked: whereby I gather, that in all perfect workes, as well the fault as the face is to bee shewen. The fairest Leopard is made with his spottes, the finest cloth with his list, the smoothest shooe with his last. Seeing then that in euerie counterfaite, as well the blemish as the beautie is couloured: I hope I shall not incur the displeasure of the wise, in that in the discourse of Euphues, I haue as well touched the vanities of his loue, as the vertues of his life. The Persians who aboue all other kings most honoured Cyrus, caused him to be engrauen as well with his hooked nose, as his high forehead. Hee that loued Homere best, concealed not his flattering, & he that praised Alexander most, bewraied

The Epistle Dedicatore.

his quaffing. Dimonides must haue a crooked shoo
for his wric foot, Damocles a smooth gloue for his
straight hand.

For as euerie Painter that shadoweth a man in all
partes, giueth euery peece his iust proportion, so he that
decyphereth the qualities of the minde, ought as well to
shew euerie humour in his kinde, as the other doth eue-
rie part in his colour. The Surgeon that maketh the A-
natomic, sheweth as well the muscles in the heele, as the
veines of the heart. If then the first sight of Euphues
shall seeme too light to bee read of the wisc, or too foo-
lish to be regarded of the learned, they ought not to im-
pute it to the iniquitie of the Authour, but to the necef-
sitie of the Historie. Euphues beginneth with loue, as
allured by wit, but endeth not with lust, as bereft of wis-
dom. He woeth women, prouoked by youth, but wed-
deth not himselfe to wantonnesse, as pricked by plea-
sure. I haue set downe the follies of his wit without
breach of modestie, & the sparkes of his wisdome with-
out suspition of dishonestie. And certes I thinke there
be mo speeches which for grauitie will mislike the foo-
lish, then vnseemely tearmes, which for vanitie may of-
fend the wisc. VVhich discourse (right Honourable) I
hope you will the rather pardon for the rudenes, in that
it is the first, & protest it the more willingly, if it offend
in that it may be the last. It may be that fine wits wil de-
scant vpō him that hauing no wit, goeth about to make
the Anatomy of wit: and certainly their iesting in my
mynd, is tollerable. For if the Butcher should take vpon
him to cut the Anatomy of a man, because he hath skill
in opening an Oxe, he wold proue himselfe a Calfe: or
if

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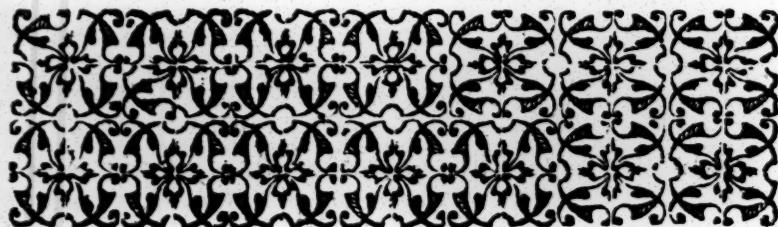
if the Horseleach would aduenture to minister a potion to a sicke patient, in that hee hath knowledge to giue a drench to a diseased Horse, he would make himselfe an **Aſſe**. The ſhoemaker muſt not go aboue his latchet, nor the hedger meddle with any thing but his bill. It is vniſeemly for the Painter to feather a ſhaft, or the Fletcher to handle the pēcil. Al which things make moſt againſt me, in that a foole hath intruded himſelfe to diſcourse of wit: but as I was willing to cōmit the falt, ſo am I con‐tent to make amedes. Howloeuer the caſe standeth, I looke for no praife for my labor, but pardō for my good wil: it is the greateſt reward that I dare aſke, & the leaſt that they can offer, I deſire no more, I deſerue no leſſe. Though the ſtyle nothing delight the dainty eare of the curioſe lifter, yet wil the matter recreat the mind of the curteouſe Reader: the varietie of the one, will abate the haſhneſſe of the other. Things of greateſt profit, are ſet forth with leaſt price, wher the wine is neat, ther nedeth no Iuie-buſh, the right Corall needeth no coulouring, wher the matter it ſelt bringeth credit, the man with his glosē winneth ſmall commendation. It is therfore mee thinketh, a greater ſhew of a pregnant wit, then perfect wiſedome, in a thing of ſufficient excellencie, to uſe ſuperfluouſ eloquence. VVe commonly ſee that a blacke ground doth beſeeme a white counterfaſt, and Ve‐nus according to the iudgement of Mars, was then moſt amiablie, when ſhe ſat close by Vulcan. If theſe things be truē, which expeſce trieth, that a naked tale doth moſt truly ſet forth the naked truthe, that wher the coūtnance is faire, there need no colors, that painting is meeter for ragged walles then fine Marblē, that verity then shineth.

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most bright, when she is in least brauerie. I shall satisfie mine own minde, though I cannot feede their humors, which greatly seeke after those that sitt the finest meale, and beare the whitest mouthes. It is a world to see how Englishmen desire to heare finer speech then their language will allowe, to eate finer bread then is made of wheate, to weare finer cloth then is wrought of woll: but I let passe their finenesse, which can no way excuse my follie. If your Lordship shall accept my good will, which I haue alwaies desired, I will patiently beare the ill will of the malitious, which I neuer deserued.

Thus committing this simple Pamphlet to your Lordships Patronage, and your Honor to the Almigh-
ties protection: For the preferuation of the which, as
most bounden, I will praie continually: I ende.

*Your Worships seruant to
commaund, John Lyly.*



To the Gentlemen Readers.

Was driuen into a quandarie Gentlemen, whether I might sende this my Pamphlet to the Printer, or to the Pedler, I thought it too bad for the presse, and too good for the packe, but seeing my follie in writing to be as great as others, I was willing my fortune should be as ill as anyes. Wee commonly see the Booke that at Easter lyeth bound on the Stationers stall, at Christmasse to be broken in the Haberdashers shop, which sith it is the order of proceeding, I am content this Summer to haue my doings read for a toie, that in Winter they may be readie for trash. It is not straunge when as the greatest Wonder lasteth but nine dayes, that a new worke should not endure but three moneths. Gentlemen vse booke as Gentlewomen handle their flowers, who in the morning stick them in their heads, and at night strawe them at their heele. Cherries be fulsome when they be thorow ripe, because they be plenty, and booke be stale when they be printed, in that they be common. In my minde Printers and Taylers are chieflie bound to pray for Gentlemen, the one hath so many fantasies to print, the other such diuers fashions to make, that the pressing yron of the one is neuer out of the fire, nor the printing presse of the other at any time lieth still. But a fashion is but a dayes wearing, and a booke but an houres reading: which seeing it is so, I am of the shoomakers minde, who careth not so the shooe holde the plucking on, nor I, so my labours last the running ouer. He that commeth in print because he would be knownen, is like the foole that commeth into the Market because he would be seene. I am not he that seeketh prayse for his labour, but pardon for his offence, neither doe I set forth this for any deuotion in Print, but for dutie which I owe to my Patron. If one write neuer so well, he cannot please all, and write he neuer so ill, he shall please some. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanke if any thing be currant: but this

To the Gentlemen Readers.

this is my minde, let him that findeth fault amend it, and him that liketh it vse it. Enuie braggeth, but draweth no bloud : the malitious haue more minde to quip, than might to cut. I submit my selfe to the iudgement of the wise, and little esteeme the censure of fooles : the one will be satisfied with reason, the other are to be answered with silence. I knowe Gentlemen will finde no fault without cause, and beare with those that deserue blame : as for others, I care not for their iests, for I neuer meant to make them my Judges.

Farewell.



TO MY VERIE GOOD
friends the Gentlemen Schol-
lers of Oxford.

Here is no priuiledge that needeth a
pardon, neither is there any remissio to bee
asked where a commission is graunted. I
speake this Gentlemen, not to excuse the
offense which is taken, but to offer a de-
fence where I was mistaken. A clere con-
science is a sure card, truch bath the prerogative to
speake with plaineesse, & the modellie to bear's with pa-
tience. It was reported of some, & believed of many, that
in the Education of Ephocbus, where mencion is made
of Universities, that Oxford was too much either desa-
cred or defamed. I know not what the envious hane pic-
ked out by malice, or the curions by wit, or the guiltie by
their owne galled consciences, but this I say, that I was
as far from thinking ill, as I find them fro iudging well.
But if I shold goe about to make amendes, I were
then faultie in somewhat amisse, & shold shew my selfe
like Appelles Prentice, who coneting to mend the nose,
marred the cheeke: and not unlike the foolish Diar, who
never thought his cloþ blacke vntill it was burned. If a
tie fault be committed, impute it to Euphues who knew
you not, not to Lyly who hates you not.

Yet may I of all the rest most condemne Oxford of
unkindnesse, of vice I cannot, who seemed to weane mee
before she brought me soþt, & to give me bones to gnaw,
before I could get the teate to sucke. Wherein she plated
the nice mother, in sending me into the countrie to nurse,
where I tired at a drye breake shre ysses, and was at the
last inforsed to weane my selfe. But it was destinie, soþ
if I had not bene gathered from the tree in the bud, I
should being blowen haue proued a blast, and as god le-

GOOD HEYBURY. Y M P O T

is to be by dode age, as an old bird.

Euphues at his arraial I am assured, will view Oxford, where he will either recant his sayings, or renue his complaints, he is now on the seas, & how he hath been tossed I know not, but whereas I thought to receive him at Dover, I must meete him at Hampton.

Nothing can hinder his comming but death, neither any thing hasten his departure but unkindnesse.

Concerning my selfe, I haue alwaies thought so rem-
rantly of Oxford, of the Scholers, of the manners, that
I seemed to be rather an Idolater than a blasphemer.
They that inuented this toy were vnwise, and they that
reported it unkind, and yet none of them can prove me
un honest.

But suppose I glaunsed at some abuses: did not Iu-
piter egge bring forth as well Helen a light haifwife in
earth, as Castor a light starre in heauen? The Egritch
that taketh the greatest pryde in his fethers, picketh some
of the worst out and burneth them: there is no tree but
hath some blatt, no countenance but hath some blemish, &
shall Oxford then be blamelesse? I wish it were so, but I
cannot think it is so. But as it is it may be better, & were
it badder, it is not the worst.

I thinke there are fewe Universities that haue lesse
faults than Oxford, many that haue more, none but haue
some.

But I comit my cause to the consciences of those that
either know what I am, or can gesse what I shalbe,
the one will answere themselves in construing friend-
ly, the other if I knew them, I would satisfie reasonably.

Thus loth to incur the suspicion of unkindnesse in not
telling my minde, and not willing to make any excuse
where there need no amends, I can neither craue pardon,
least I should confess a fault, nor conceale my meaning,
least I should be thought a sole. And so I end yours atten-
ded to use.

John Lyl.

EVPHVES.

Here dyuelt in Athens a yong Gentleman of great patrimonie, & of so comely a personage, that it was doubted whether he were more bound to Nature for the comeliness of his person, or to Fortune for the encrease of his possessions. But Nature impatent of comparasons, and as it were disdaining a companion or copartner in her working, added to this comeliness of his body, such a sharpe capacite of minde, that not onely she proued Fortune counterfeit, but was halfe of that opinion, that she hir selfe was onely cōtrary. This young Gallant of more wit than wealth, and yet of more wealth than wisdom, seeing himselfe inferior to none in pleasant conceits, thought himselfe superiour to all in honest conditions, insomuch that hee thought himselfe so apt to all shynge, that he gaue himselfe alreade to working, but practising of those shynge commonly, which are incident to these sharpe wits, fine phrasēs, smooth quips, merry faultes, ussing testynge without meane, & abusing mirth without measure. As therfore the sweetest Rose hath his prickles, he finell weareth his brack, the finell flower his bratt, so the sharpest wit hath the wortton witt, and the holliest head his wicked war. And truthe to say, that some men write, and most men beleue, that in all perfect shapēs a blemish bringeth rather a likynge every wāte to the eyes, than loathing any way to the minde. Venus had her Spole in her cheeks whiche made her more amiable. Helen her scarre in her cheyne, whiche Paris called. Cœs Aries, the Whetstone of Love. Anistippus

Euphues.

his Will, Licurgus his Will: No like wise in the dis-
sition of the minde, eyther vertue is overshadowed with
some vice, or vice overtost with some vertue. Alexander
valiant in warre, yet given to Willing. Tullie eloquent in
his gloses, yet vaine glazious. Salomon wise, yet too too
wanton. David holy, but yet an homicide. None more
wittie than Euphues, yet at the first none more wicked.
The freshest coulours sonest fade, the fairest fairest
nest turneth his edge, the fonest cloth is sonest eaten with
the Moathes, and the Cambrike soner stayned than the
course Cannas: which appeared well in this Euphues,
whose wit beynge like Ware, apt to receive any impre-
ssion, and bearing the head in his owne hande, eyther to
use the Raine or the Spurre, disdayning counsail, lea-
ving his Countrie, loathing his olde acquaintance,
thought eyther by wit to obtaine some Conquest, or by
shame to abide some collid, who preferring fancie before
friends, and his present humour before honour to come,
laide reason in water beynge to salte for his last, and fol-
lowed unbrieded affection most pleasure for his death.
When parents haue more care howe to leare their chil-
dren wealthie than wise, and are more desirous to haue
them maintaine the name than the nature of a Gentle-
man: when they put gold into the handes of youth, where
they shold put a rod vnder their girdle, when in stead of
a we they make them past grace, and leave them rich ex-
ecutors of gods, and poore executors of goddesse: When
it is no meruaile, that the sonne beynge lese rite by his fa-
thers wil, be come vethlosse in his owne wil. But it hath
boorne an old said law, and not of less truthe than antiqui-
tie, that wit is the better if it be the deare bought rite in
the sequelle of this history shall most manifestly appere.
It happened this yong Impe to triue at Naples, (a place
of more pleasure than profit, and yet of more profit than
peticie) the bery walles and withdrawes wherof shewedit
rather to be the Tabernacle of Venus, than the Temple

Euphues.

of Vesta. There was all things necessarie and in readinesse, that might either allure the minde to lust, or entice the heart to follie: a court more meet for an Athcyst, than for one of Athens: for Ouid than for Aristotle: for a gracesse louer, than for a godly louer: more fitter for Paris than Hector, and meeter for Flora than Diana. Here my youth (whether for weariness he could not, or for wantonnesse would not go any farther) determined to make his abode, whereby it is evidently seene that the flettest fishe swallowed the delicatest baite: that the highest soaring Hawke traineth to the loue: and that the wittiest braine is enueigled with the sodaine view of alluring vanities. There he wanted no companions which courted him continually with sundry kindes of deuises, whereby they might either soake his purse to reape commoditie, or sooth his person to winne credite: for he had guests and companions of all sortes.

There frequented to his lodging, as well the Spyder to suche poysone of his fine witte, as the Wer to gather Honie: as well the Drone as the Doue: the Score as the Lambe: as well Damocles to betraie him, as Damon to be true to him. Yet he behayed himselfe so warlike, that he singled his game wisely. He could easly discerne Appollon Musicke from Pan his Pipe, and Venus beautie from Iunoes brauerie, and the safftey of Lazius from the flatterie of Aristippus: he welcomed all, he trusted none: he was merrie, but yet sa warie, that neither the flatterer coulde take aduaantage to intrappe him in his talke, nor the wisest any assurance of his friendship: who beryng demanded of one, what Countre man he was, he aunswere, what Countre man am I not? If I be in Crete I can lie, if in Grece I canne chaff: if in Italic, I can coort it: if thou aske whose sonne I am also: I aske the whose sonne I am not, I can eareouse with Alexander, abstaine with Romulus, eat with the Epicure, fast with the Stoike, sleepe with Endymion

Emphases.

mine, match with Chrysippus, biling their speeches and other like. An olde Gentleman in Naples seeing his pregnant wit, his eloquent tongue somewhat taunting, yet with delight: his mirth without measure, yet not without wit: his sayings vaine-glourous, yet pithie: began to bewaile his Nurture, & to muse at his Pature, being incensed against the one as most pernicious, and inflamed with the other as most pretious: for he well knew, that so rare a wit would in time, either brede an intolerable trouble, or bring an incomparable treasure to the common weale: at the one he greatly pittied, at the other he rejoyced.

Having therefore gotten opportunitie to communicate with him his minde, with watrie eyes, as one lamenting his wantonnesse: and smiling face, as one louing his witnesse, encountered him on this manner:

Young Gentleman, although my acquaintance be small to intreate you, and my authoritie lese to command you, yet my god will in giving you god course saile, should induce you to beleue me, and my hoarē haires (ambassadors of experiance) enforce you to follow me: for by how much the more I am a stranger to you, by so much the more you are beholding to me: having therefore opportunitie to bittre my minds, I meane to bee importunate with you to follow my meaning. As thy birth doeth shewe the expresse and lively Image of gentle bloud, so thy bringing vp seemeth to me to be a great blot to the linage of so noble a brete: so that I am enforced to thinke that ryther thou diddest want one to give thee good instructions, or that thy Parents made thee a wanton with too much roddering: either they were too foolish in vsing no discipline, or thou too froward in rejecting their doctrine: either they willing to haue thee idle, or thou wilfull to be ill employed. Did they not remeber that which no man ought to forget, that the tender youth of a childe is like the tempering of newe Masse,

apt

Euphues.

apt to receiu any forme: He that will carry a Bull with
Malo, must vse to carry him a Calfe also, he that coneteth
to haue a straight tree, must not bown him beyng a twig.
The Potter fashioneth his claye when it is soft, and the
Sparrow is taught to come when hee is young: As there-
fore the yron being hot, receiueth any forme with the
stroke of the hammer, and keepeh it beyng colde for ever,
so the tender witte of a childe, if with diligence it be in-
structed in youth, will with industrie vse those qualities
in age. They might also haue taken example of the wise
husbandmen, who in the fattest and most fertill ground
sowen hempe before wheate, a graine that drieth vp the
superfluous moisture, and maketh the soyle moare apt for
corn: or of god gardeners, who in their curios knots
mixe Isop with Time, as aiders the one to the growth of
the other, the one being drye, the other moist: or of cunning
Painters, who for their whitest worke cast the blackest
ground, to make the picture moare amiable. If therfore thy
father had beeene as wise an husbandman, as he was a for-
tunate husband, or thy Mother as god a hulwife, as shée
was a happie wife: if they had beeene both as god Garde-
ners to keepe their knot, as they were grafters to bring
forth such fruite: or as cunning painters as they were hap-
py parents, no doubt they had sowed hemp before wheat,
that is, discipline before affection, they had set Isop with
Time, that is, manners with wit, y one to aid the other: &
to make thy dexteritie moare, they had cast a black ground
for their white worke, y is, they had mixt threats with
faire looks. But things past are past calling againe it is
to late to sayt the stalle doore when the sted is stolne: the
Troyans repented to late when their towne was spolied:
yet the remembrance of their former follies, might breed
in thee a remorse of conscience, & be a remedy against fur-
ther concupisence. But now to thy present time. The
Lacedemonians were wont to shewe their children dro-
ken men, and other wicked men, that by seeing their filth,
they

Euphues.

They might shunne the like fault, and auoide such vices, when they were at the like state. The Persians to make their youth abhorre gluttony, would paint an Epicure, sleeping with his meat in his mouth, and horrible over-laden with Wine, that by the view of such monstrous sightes, they might eschue the meaneſſe of the like excesſe. The Parthians to cause their youth to loath the alluring traines of womens wilts and deceiptfull enticements, had most curioſtie carued in their houses a young man blinde, beſides whome was adioyned a woman ſo exquiſite, that in ſome mens iudgement Pigmalions Image was not halleſo excellent, hauing one hande in his pocket, as noting her cheſte, and holding a knife in the other hande to cut his throate. If the ſight of ſuch vgly ſhapes cauſed a loathing of the like ſumes, then my god Euphues, conſider their pliſt and beware of thine owne perill. Thou art here in Naples a young ſojourner, I an olde Henior: thou a Stranger, I a Citizen: thou ſecure, doubting no mishap, I ſorrowfull dreading thy miſfortune. Here mayſt thou ſee that which I ſigh to ſee: dronken ſottes wallowing in every corner, in every Chamber, yea, in every channell. Here mayſt thou beholde that which I cannot without blushing beholde, nor without blubbering vtter: thofe whose bellies be their Gods, who offer their gods a ſacrifice to their guttes: Who ſleepe with meate in their mouthes, with ſinne in their hearts, and with shame in their houses. Here, yea, here Euphues maillſt thou ſee, not the carued viſage of a lebde woman, but the incarnate viſage of a laſciuous wanton: not the shadowe of loue, but the ſubſtance of lust. My heart melteth in droppes of bloud, to ſee an harlot with the one hande robbē ſo many Coſors, and with the other to rippe ſo many Coſes. Thou art here amiddē the Pilkes betwene Scylla and Carybdis, ready if thou ſhun Syrtes to ſinke into Semphlegades. Let the Lacedemonian, the Peſlian, the Parthian, yea, the Neopolitan, cauſe this

Euphues.

the rather to detest such villanie at the sight and view of their vanitie. Is it not farre better to abhorr sinnes by the remembrance of other faultes, than by repentance of thine owne follies? And not he accounted most wise, who other mens harmes doe make most warie? But thou wilt happelie saye, that although there be manie thinges for Naples to bee justlie contempned, yett are there some thinges of necessarie to bee commended: and as thy wil doeth leane to the one, so thy wil woulde also embrake the other. Alasse Euphues, by how much the more I see the high climbing of thy capacite, by so much the more I feare thy fall. The fine Christall is sooner crazed than the hard Marble: the gretest Beech burneth fatter than the driest Oke: the fairest wilke is soonest soiled: and the sweetest Wine farrmeth to the sharpest Vineger. The pestilence doeth more risest infest the clarest comparsion, and the Caterpiller cleaueth unto the ripest fruite: the most delicate wit is allured with small enticement unto vice, and most subiect to yelde unto vanitie. If therefore thou doe but hearken to the Syrenes, thou wille bee enamoured: if thou haunt their houles and places thou shalt be enchaunted. One droppe of poison infecteth the bohole Tunne of Wine: one leafe of Coccoineida warreth and spoileth the whole pot of Poze Fedge: One yron Woale defaceth the whole peice of Lawne. Descend into thine owne conscience, and consider with thy selfe the great difference betwene stalling and starke blinde, witte and wisedome, loue and loue, the merrie, but with middesie: be sober, but not too drunke: be valiant, but not too ventrous. Let thy attire be comelie, but not costlie: thy diet wholesome, but not excessive: use pastime as the worde importeth, to passe the time in honest recreation. Mistrust no man without cause, neither be thou credulous without profe: bee not hasty to follow everie mannes opinion, nor obstinate to stand in thine owne conceit. Honour God, loue God, feare God,

Euphues.

God; and God will so blesse thee, as either thy heart can
wile, or thy friendes desire: And so I end my counsaile,
beseeching thee to begin to follow it. This old Gentleman
having finished his discourse, Euphues began to shape hym
an awnser in this sort:

Father and friend (your age sheweth the one, your ha-
onestie the other.) I am neither so suspitious to mistrust
your god will, nor so softish to mislike your god counsel,
as I am therefore to thanke you for the first, so it stands
me vpon to thinke better on the latter: I meane not so
cauill with you as one louing sophistrie: neither to con-
trol you, as one haying superioritie, the one would bring
my talke into the suspition of fraud, the other couine me
of follie. Wheras you argue I know not vpon what pro-
babilitie, but sure I am vpon no preesse, y my bringing
up should be a blemish to my birth, I answe're & swears
to that, you were not there in a little overshot, either you
gave formuch credite to the report of others, or too much
libertie to your owne iudgement: you conuince my pa-
rents of pæuishnesse in making me a wanton, and me of
lewdnesse in rejecting correction. But so many men, so ma-
ny mindes, that may seeme in your eye odious, which in
another's eie may be gratis. Aristippus a Philosopher,
yet who more courtlie? Diogenes a Philosopher, yet who
more carterly? Who more popular than Plato, retaining
alwaies god company? Who more envious then Tymon,
denoucing all humaine societie? Who so sauere as y Sto-
ikes, which like stocks were moued with no melody? Who
so sauere as the Epicures, which waslowed in all kinde of
licenciousnes? Though al men be made of one mettel, yet
they be not cast all in one mould, there is framed of y selfe
same clay as well the tile to keepe out water, as the pot to
containe licour: the Sun doth harden the dirt and melt
the ware, fire maketh the gold to shine, and the straw to
smoothe: Perfumes doth refresh the dowe, & kill the Be-
re, and the Nature of the man dispoleth that consent of
lyc.

Euphues.

the manners. So so whereas you seemed to loue my Na-
ture & loath my nurture, you bewray your owne weake-
nesse, in thinking that nature may anie wayes be altered
by education, & as you haue ensamples to confirme your
pretence, so haue I most evident & infallible arguments
to serue for my purpose. It is naturall for the Wine to
spread, the more you keepe by Arte to alter it, the more in
the ende you may augment it. It is proper for the Palme
tree to mount, the heauier you load it, the higher it sprou-
testh. Though yron be made soft wth fire, it returneth to
his hardnesse: Though the Falcon be reclaimed to the
fle, she retireth to her haggardnesse: the whelpe of a Ma-
tisse will never be taught to retrive the Partridge: edu-
cation can haue no shewe, where the excellencie of Na-
ture doth beare swarie. The fillie Pouse will by no man-
ner of meanes be tamed: the subtill Foxe may well be
beaten, but never broken from stealing of his pray. If
you pownde Spices, they smell the sweter: season the
wood never so well, the Wine shall taste of the Caske:
plant and translate the Crabbe tree, where, and whensoe-
uer it please you, and it will never beare sacete apple,
vnlesse you graft it by arte, which nothing toucheth Na-
ture.

Infinite and innumerable were the examples I could
allege and declare to confirme the force of Nature, and
constute these your vaine and false forgeries, were not the
repetition of them nedesse, having shewed sufficient, or
botlesse, seeing those alledged will not perswade you.
And can you be so vnnaturall, whome dame Nature hath
nourished and brought vp so manie yeres, to repine as it
were against Nature?

The similitude you rehearsed of the Ware argueth
your waxing and melting braine, & your example of the
hot and hard yron, sheweth in you but colde and weake
disposition: Doe you not know that which all men doo
affirme and knowe, that blacke will take no other colour?

Euphues.

That the stome Abefton being once made hot, will never be made colde? That fire cannot be forced downeward? That Nature will have course after kinde? That euerie thing will dispose it selfe according to Nature? Can the Aethiopic change or alter his skinne? or the Leopards his hewe? Is it possible to gather grapes of thornes, or figges of Thistles; or cause anie thing to striue agaynst Nature? But why goe I about to praise Nature, the which as yet was never anie Impe so wicked and barbarous, anie Turke so vile and brutish, anie beast so dull and sentelesse, that could, or would, or durst disprayse, or contempne? Doth not Cicero conclude and allow, that if we follow and obey Nature, we shall never erre? Doth not Aristotle alleadge and confirme, that Nature frameth or maketh nothing in anie point rude, vaine, or unperfected.

Nature was had in such estimation and admiration among the Heathen people, that she was reputed for the onely Goddesse in Heauen: if Nature then haue largely and bountifullly indued me with her gifts, why deeme you me so vntowarde and gracelesse? If Shee haue dealt hardly with me, why extoll you so much my birth? If Nature beare no sway, why vse you this adulatration? If Nature wroke the effect, what boteth anie reuacion? If Nature ha of strenght or force, what availeth discipline or mortare? If of none, what helpeth Nature? But let these sayings passe, as knownen evidently, & granted to be true, which none can or may denie, vnesse he be false, or that he be an enimie to humanitie.

As touching my residence any abiding here in Naples, my yowthlie affections, my sportes and pleasures, my pastimes, my common dalliance, my delights, my resort and companie which daily vse to visit me, although to you they brede more sorrow and care, than solace and comfort, because of your crabbed age: yet to me they bring more comfort and joye, than care and griesse, more blisse

Euphues.

blisse than bale, more happiness than heauynesse, because of my yonthfull gentlenesse. Either you woulde haue all men olde, as you are, or els you haue quite forgotten that you your selfe were young, or euer kne we young dayes; either in your yonth you were a verie vicious and bngodlie man, or now being aged, verie superstitious & devout above measure.

Put you no difference betweene the young flouris-
ing Waye Tre, and the olde wythered Bether? No kinde
of distinction betwixt the waxing and the waxyng of
the Moone, and betwixt the rising and setting of the
Sunne? Doe you measure the hot assaults of yonth, by
the colde skirmishes of age? whose yeres are subiect to
more infirmities than our yonth. We merrie, you melan-
cholie: we zealous in affections, you iealous in all your
dwings: you teastie without cause, we hastie for no quar-
rell: you carefull, we carelesse: we bold, you fearefull: we
in all points contrarie to you, and you in all points un-
like unto us: Seeing therefore we be repugnant each to
the other in Nature, would you haue vs alike in qual-
ties? Would you haue one potion ministred to the bur-
ning Feauer, and to the colde Palsie? One plaister to an
olde illie, & a fresh wound? One salue for all sores? One
sauce for all meates? No, na, Eubulus, but I will yelde to
more, than either I am bound to graunt, either thou able
to pionie. Suppose that which I will never beleue, that
Naples is a rankered stowhouse of all strife, a common
brewhouse for all strumpets, the sinke of shame, and the very
Purse of all sinne: shall it therefore folowes of necessitie,
that all that are loued of loue, shoulde be wedded to lust? I
will you conclive as it were Ex consequenti, that whos
soever arrauneth heres shall be entised to folie, and beeing
entised, of force shall be entangled? No, no, it is the dis-
position of the thought that altereth the nature of the
thing.

The Sunne shineth upon the dunghill, and is not ex-
rupted

Euphues.

rupted, the Diamond lieth in the fire and is not consumed: the Christall toucheth the Toad, and is not poisoned: the Birde Trochilus lieth in the mouth of the Crocodile, and is not spoyle: a perfect wit is never bewitched with lewhesse, neither entised with lasciuiousnesse.

Is it not common, that the Holme Tree springeth amidst the Bache? That the Junc spreadeth vpon the hard stones? That the soft feather bed breaketh the hard blade? If experiente have not taught you this, you have lived long and learned little: or if your moyst braine haues forgot it, you haue learned much and profited nothing. But it may be that you measure my affection by your owne fancies, and knowing your selfe either to simple to rayse the siege by policie, or too weake to resist the assault by prowesse, you deeme me of as little wit as your selfe, or of lesse force: either of small capacitte, or of no courage. In my judgement Eubulus, you shal as soone catche a Hare with a Taber, as you shal perswade youth, with your aged and ouer-worne eloquence, to such severitie of life, which as yet there was never stouike in precepts so strict, neither anie in life so precise, but would rather allow it in words, than followe it in workes, rather talke of it, than trie it. Neither were you such a Saint in your youth, that abandoning all pleasures, al pastimes and delights, you would those rather to sacrifice the first fruites of your life to vaine holiness, than to younely affections. But as to the stomacke quaffed with dainties, all delicates some queasie: and as he that surfeitteth with wine, blyeth afterward to allaine with water: so these olde huddles having overcharged their gorges with fancies, re-count all honest recreation mere follie, and having taken a surfeit of delight, wine now to haue it with despight. Seing there fore it is labour lost for mee to perswade you, and winde vainely wasted for you to exhort mee, here I found you, and here I leaue you, hauing neither

Euphues.

neither bought nor solde with you, but chaunged swar
for ware: if you haue taken little pleasure in my replie,
sure I am, that by your counself I haue reaped leſſe pro
ſite. They that vſe to ſteale Bonie, burne Hemlocke to
ſmoke the Bees from their hives, & it may be, that to get
ſome aduantage of mice, you haue uſed theſe ſneakie ar
gumentes, thinking therby to ſmother me, with the con
ceit of ſtrong imagination. But as the Camelion though
he hath moſt guts, diueth leaſt by eath, or as the Elder
tree though he be fulleſt of pith is fartheſt from ſtrength:
ſo though your reaſons ſeeme inwardly to your ſelue ſom
what ſubſtantiall, and your perſuasions pithie in your
owne conceit, yet being wel waied without, they haue ſha
dowes without ſubſtance, and weake without force. The
Bird Taurus, hath a great voice, but a ſmall bodie: the
thunder a great clappe, but yet a little ſtone: the empty
vessel giveth a greater ſound than the full barrel. I mean
not to apply it, but looke into your ſelue and you ſhall cer
tainly finde it, and thus I leaue you ſeeking it, but were
it not that my compaie ſtaie my conuincing, I would ſurelie
heele you to looke it, but I am caſled hence by my
acquaintance.

Euphues haſing thus ended his falſe departed, lea
ning this old Gentleman in a great quandarie: who per
ceiuing that he was more enclined to wantonnesſe then
to wiſhorne, with a depe ſigh, the teares trickling downe
his cheekeſ, ſaide: ſeeing thou wilt not buie counſailes
at the firſt hand god cheape, thou ſhalt buy repentaunce
at the ſecond hand, at ſuch an unreasonable rate, that thou
wilt curſe thy hard penny worth, and ban thy hard hart.
Ah Euphues, little doſt thou know, that if thy wealth
wast, thy wiſe wil give but ſmall warmth, and if thy wiſe
incline to wilfulneſſe, that thy wealth wil do thee no great
good. If the one had beene imploied to thirſt, the other to
learning, it had haue harde to conjecture whether thou
ſhouldſt haue haue moſe ſoſtunate by riſches, or happy

Euphues.

by wisdom, whether more esteemed in þ comon weale
þor, wealth to maintaine warre, or for counsel to conclude
peace. But alas, why do I pittie that in this, which thou
seemest to praise in thy selfe : and so saying, he immediat-
ly went to his owne house, heudly bawling the young
mans unhappynesse.

Here you may behold Gentleman, how lewdly hit
standeth in his owne light, how he deemeth na peny god
sluer but his owne, preferring the blossome before the
fruit, the budde before the flower, the greene blade before
the ripe ears of corne, his owne wit before all other
wiseom. Neither is that geason, seeing soþ the most
part, it is proper to all those of sharpe capacite, to estime
of themselves as most proper: if one be hard in conesuting
they pronounce him a dolte: if given to studie, they pro-
claime him a vunce: if merry, a letter: if fat, a saint: if
full of wordes, a soþ: if without speche a Cypher. If one
argue with them boldly, then is he shynþent & colde,
an inidient. If there be reasoning of vniuitie, they cri.
Quæ supra nos, nihil ad nos: if of humanitie, Sudentia
loquitur carnifex.

þereof commeth such great familiaritie betwene
the riuell wits, when they shall see the disposition the one
of the other, the Sympatheia of affections, and as it were
but a paire of sheres to gde betwene their natures, one
flattereth another by his owne follie, and laieh cushions
vnder the elbow of his fellowe, when he seeth him take
a nappe with fancie, and as their wot wryteth them to
dice, so it forgeth them some seate excuse to cloake their
vanitie.

Too much studie doþ intoxicate their braynes, soþ (say
they) although yron the more it is bled, the brighter it is,
yet siluer with much wearing doeth waste to nothing:
though the Camiotte the more it is bowed the better it
serueth, yet the bowre the more it is bent and occupied the
weaker it waxeth: though the Camonill the more it is
troden,

Euphues.

Froben and pressed downe, the more it spreadeth, yet the Violet the oftner it is handled and touched, the sooner it withereth and decaith. Besides this, a fine wit, a sharpe sense, a quicke vnderstanding, is able to attaine to more in a moment or a very little space, than a dull & blockish head in a moneth. The sith cutteth farre better and smoothes than the Hawe, the Clare yaeldeth better and sooner to the Seale, than the Steele to the Stampe, the smooth and plaine Beech is easier to be carned then the knottie Bore. For neither is there any thing but that hath his contraries.

Such is the Nature of those spouises that thinke to haue learning without labour, and treasure without trauaile, either not vnderstanding, or else not rememb'ring, that the finest edge is made with the blunt Whetstone, and the fairest iewell fashioned with the hard hammer: I goe not about (Gentlemen) to inueigh against wit, for then I were witlesse, but frankly to confesse my owne little wit. I haue euer thought so superstitiously of wit, that I feare I haue committed Idolatrie against wisdom, & if Nature had dealt so beneficially with me, to haue giuen me any wit, I shold haue bin readier in the defensio[n] of it to haue made an Apologie, than any way to turne to Apostacie. But this I note, that for the most part they stand so on their pantuffles, that they be secure in perils, obstinate in their owne opinidns, impatient of labo[r], apt to conceiue wrong, credulous to beleue the worst, readie to shake off their old acquaintance without cause, and to condemne them without colour: all which humours are by so much the more easier to be purged, by how much the lesse they haue festered the sinewcs. But turne we againe to Euphues.

Euphues having sojournd by the space of two monthe in Naples, whether he were meued by the curtesie of a young Gentleman named Philautus, or inforsed by de Sting: whether his pregnant wit, or the pleasant conceits

Euphues.

wrought the greater liking of the minde of Eubulus; I know not for certaintie. But Euphues shewed such entire loue towardes him, that hee seemed to make small account of any others, determining to enter into such an inviolable league of friendship with him, as neither time by peace-meale should impart, neither fancie utterly dis-solue, nor any suspition infringe. I haue reade (saith hee) & well I beleue it, that a friende is in prosperitie a pleasure, a solace in aduersitie, in griesse a comfort, in ioye a merrie companion, at all times another I, in all places the expresse Image of mine owne person: insomuch that I cannot tell whether the immortall Gods haue bestowed any gift vpon mortall men, either more able or more necessarie then friendship. Is there any thing in y world to be reputed (I will not say cōpared) to friendship? Can any treasure in this transitory pilgrimage, be of more value then a friend? In whose bosome thou maiest sleeps secure without fears, whome thou maiest make partner of all thy secrets without suspition of fraud, and partaker of all thy misfortune without mistrust of flēting, who will account thy bale, his bane, thy mishap, his miserie, the pricking of thy finger, the pearcing of his heart. But whether am I carried? Haue I not also learned, that one should eat a bushell of Salt with him whom he meaneth to make his friend; that triall maketh trust; that there is falshood in friendship; and what then? Doth not the sympathie of maners make the coniunction of mindes? Is it not a buy word, Like will to like? Not so common as commendable it is, to see young Gentlemen chuse them such friends, with whom they may seeme being absent to be present, being a sunder, to be conuersat, being dead, to be aliue. I will therefore haue Philautus to be my phare, and by so muche the more I make my selfe sure to haue Philautus, by how much the more I viewe in him the lively image of Euphues. Although there be none so ignorant that doth not knowe, neither any so impudent, that will

Euphues.

will not confess friendship to be y leuell of humane ioy : yet whosoever shall see this amitie grounded vpon a little affection, wil soone conjecture that it wil be dissolved vpon a light occasion : as in the sequele of Euphues & Philautus you shall soone see, whose hot loue wared soone colde : For as the best Wine doth make the sharpest Wineger, so the deepest loue turneth to y deadliest hate. Who deserved the most blame in mine opinion is doubtfull, and so difficult, that I dare not presume to gine verdit. For loue being the cause for which so many mischieves haue been attempted, I am not yet perswaded whether of them was most to be blamed, but certainly neither of them was blamelesse. I appeale to your iudgement gentlemen, not that I think any of you of the like disposition, able to decide the question, but being of deeper discretion than I am, are more fit to debate the quarrell. Though the discourse of theyz friendship and falling out be somewhat long, yet beeing somewhat strange, I hope the delightfulness of the one, will attenuate the tediousnesse of the other.

Euphues had continuall accesse to the place of Philautus, and no little familiaritie with him, and finding him at convenient leasure, in these short tarmes vnsfolded his minde to him.

Gentleman and friende, the triall I haue had of thy manners, cutteth off diuers fearmes which to another I would haue vseid in the like matter. And sithence a long discourse argueth follie, and delicate wordes incurre thy suspition of flatterie, I am determined to vse neitherr of them, knowing either of them to braede offence. Wraying with my selfe the force of friendship by the effects, I studiued euer since my first coming to Naples, to enter league with such a one, as might direct my steps being a straunger, & resemble my manners beeing a scholler, the which two qualities as I finde in you able to satissie my desire, so I hope I shall finde a heart in you, willing to accom-
plish my request. Which if I may obtaine, assure your selfe

Euphues.

that Damon to his Pythias, Pylades to his Orestes, Titus to his Gysippus, Theseus to his Pirothus, Scipio to his Lælius, was never found more faithfull, than Euphues will be to Philautus.

Philautus by how much the lesse he looked for this discourse, by so much the more he liked it, for he saw all qualities both of bodie and minde in Euphues, vnto whom he replied as followeth.

Friend Euphues, (for so your talke warranteth me to feareme you) I dare neither vse a long processe, neither a louing speach, least vnwittinglie I shoulde cause you to conuince me of those things, which you haue alreadie condemned. And verily I am bold to presume vpon your curtesie, since you your self haue vsed so little curiositie: persuading my selfe, that my shorту answere will worke as great an effect in you, as your few wordes did in me. And seeing we resemble (as you say) each other in qualities, it cannot be that the one shoulde differ from the other in curtesie, seeing the sincere affection of the minde canot be expressed by the mouth, & that no arte can vnsolde the entire loue of the heart, I am earnestly to beseeche you not to measure the firmenesse of my faith, by the fewnesse of my words, but rather thinke that the overflowing waues of god will, leaue no passage for manie words. Triall shall prove trust: heere is my hand, my heart, my landes and my life at thy commaundement. Thou maiest well perceiue that I did beleue theē, that so soone I did loue theē: and I hope thou wilst the rather loue me, in that I did beleue theē. Either Euphues and Philautus stod in neede of friendship, or were ordained to be friends, vpon so shorū warning to make so fine a conclusion, might seem in mine opinion, if it continued, miraculous: if shaken off, ridiculous.

But after manie embracings and protestations one to another, they walkt to dinner, where they wated neither meate, neither Musick, neither anie other pastime: and hauing

Euphues.

hauing banqueted, to digest their swaet confections, they daunced all that after noone : they vsed not onely one boorde, but one bedde, one booke, (if so bē it they thought not one to manie). Their friendship augmented euerie daye, insomuch that the one coulde not restraine the compānie of the other, one minute : all things went in com-
mon betwēne them, which all men accounted commen-
dable.

Philautus beeing a Towne borne childe, both for his owne countenaunce, and the great countenaunce whiche his Father had while he lived, crepte into credite with Don Ferardo, one of the chiese Gouernours of the Citie, who although he had a courtly crew of Gentlewomen soiourning in his Pallacie, yet his daughter, heire to his whole reuenerewes, statned the beautie of them all, whose modest bashfulnesse caused the other to loke wan for en-
uie: whose Lilly cheeke died with a vermillion red, made the rest blush for shame. For as the finest Rubie staineth the coulour of the rest that be in place, or as the Sunne dimmeth the Moone, that she cannot be discerned : so this gallant girle more faire than fortunate, & yet more for-
tunate than faithfull, eclipsed the beautie of them all, and chaunged their coulours. Unto her had Philautus accessse, who wan her by right of loue, and shold hane wozne her by right of lawe, had not Euphues by straunge desstenie, broken the bands of marriage, and forbidden the bane of matrimonie.

It happened that Don Ferardo had occasion to goe to Venice, about certaine of his owne affaires, leauing his daughter the onely Steward of his householde, who spared not to feast Philautus her friend, with all kindes of delights and delicates, reseruing onelie her honestie, as the chiese staye of her honour. Her Father bēing gone, shē sent for her friend to Supper, who came not as he was accustomed solitarilie alone, but accompanied with his friend Euphues. The Gentlewoman, whether

Euphues.

it were for nicehesse, or for niggardnesse of curtesie, gaue him such a colde welcome, that he repented that hee was come.

Euphues though hee knewe himselfe woxhie euerie way to haue a good countenance, yet could he not perceiue her willing anie waie to lend him a friendly looke. Yet least he shold seeme to want iestures, or to be dashed out of conceipt with her coye countenance, he addressed him to a Gentlewoman called Liuia, vnto whom he vttered this speach. Faire Ladie, if it be the guise of Italie to welcome straungers with straungenesse, I must needes saie the custome is strange, and the countrie barbarous: if the manners of ladies be to salute Gentlemen with coynesse, then I am enforced to thinke the women vnde of courtesie to vse such welcome, and the men past shame that will come. But heereafter, I will either bring a stoele on mine arme, for an vnbidden guest, or a vizard on my face, for a shamelesse Gossuppe. Liuia replyed.

Sir, our Countrie is civill, and our Gentlewomen are courteous, but in Naples it is counted a iest, at every word to saie, In faith you are welcome. As she was yet talking, supper was set on the boord: then Philautus spake thus vnto Lucilla. Yet Gentlewomen, I was the bolder to bring my shadow with me (meaning Euphues) knowing that he shold be the better welcome for my sake. Unto whom the Gentlewoman replied: Sir, as I never when I saw you, thought that you came without your shadowe so now I cannot a little meruaile to see you so ouer-shot, in bringing a new shadow with you. Euphues though he perceived her coye nip, seemed not to care for it, but taking her by the hand said.

Faire Ladie, seeing the shadwe doth so often shielde your beautie from the parching Sunne, I hope you will the better esteeme of the shadowe: and by so much the lesse it ought to bee offensiuie, by howe much the lesse it is

Euphues.

is able to offend you, and by so muche the more you ought to like it, by how much the more you vse to lye in it.

Well Gentleman, aunswered Lucilla, in arguing of the shadow, we forgo the substance: please it you therfore to sit downe to supper. And so they all sate downe: but Euphues fed of one dish, which was euer before him, the beautie of Lucilla.

Here Euphues at the first sight was so kindled with desire, y almost he was like to burne to coales. Supper being ended, the order was in Naples, that the Gentlewomen woulde desire to heare some discourse, either concerning loue or learning. And although Philautus was requested, yet he passed it ouer to Euphues, whome he knew moste fit for that purpose. Euphues being thus tied to the stake by their importunate intreatie, began as followeth.

He that worst may, is alway inforsed to hold the candle, the weakest must stell to the wall, where none will, the Diuell himselfe must beare the Crosse. But were it not Gentlewomen, that your lustes standes for lawe, I would borrow so much leaue, as to resigne my office to one of you, whose experiance in loue hath made you learned, and whose learning hath made you so louelie: for me to intreate of the one beeing a novice, or to discourse of the other, being a trewant, I may well make you wearie, but never the wiser: and give you occasion rather to laugh at my rashnesse, then to lyke of my reasons: yet I care the lesse to excuse my boldnes to you, who were the cause of my blindnesse. And since I am at mine owne chiose, either to talke of loue or of learning, I had rather for this time be deemed an unchristian in rejecting profite, then a stoike in renouncing pleasure.

It hath bene a question often disputed, but never determined, whether the qualties of the minde, or the

Euphier.

composition of the man, cause women most to like, or whether beautie or wit moue men most to loue. Certes by how much the more the minde is to be preferred before the bodie, by so much the graces of the one are to bee preferred before the gifts of the other, which if it bee so, that the contemplation of the inwarde qualitie ought to be respected more than the view of the outward beautie, then doubtlesse women either do or should loue those best, whose vertue is best, not measuring the deformed man with the reformed minde.

The soule Toad hath a faire stome in his head: the fine gold is found in the filthie earth: the swete kernell lyeth in the hard shell: vertue is harbour'd in the hart of him that most men esteeme mishape. Contrariwise, if we respect more the outward shafe than the inwarde habite, god God, into how manie mischieves do we fall: Into what blindnesse are we ledde: Do we not commonly see that in painted pots is hidden the deadliest poison, that in the greenest grasse is the greatest Serpent? In y clearest water, the vgliest Toade: Doth not experiance teach vs, that in the most curious Sepulchre, are inclosed rotten bones? That the Cypres tree beareth a faire leafe, but no fruite? That the Elrish carrieth faire feathers, but rancke flesh? How frantike are those louers, which are carried away with the gaie glistering of the fine face: the beautie whereof is parched with the Sunnes blaze, and chapped with the Winters blast: which is of so shourt continuance, that it fadeth before one perceiue it flourish: of so small profit, that it poisoneth those that possesse it: of so little value with the wise, that they account it a delicate baite with a deadly hooke: a swete Panther with a deuouring paunch, a sorwer poison in a siluer pot.

Here I could enter into discourse of such fine Dames, as being in loue with their own looks, make such course account of their passionate louers: for commonly if they bee adorneed with beautie, they be strait laced, and made

Euphues.

so high in the inesse, that they disdaine them mōl that most desire them. It is a wōrld to see the doating of their louers, & their dealing with them, the revealing of whose subtile traines wōuld cause me to shēdde teares, and you Gentlewomen, to shut your modest eares. Pardon me Gentlewomen, if I vnfold euerie wile, and shew euerie wrinkle of wōmens disposition.

Two things do they cause their seruants to bow vnto them, secrete & soueraintie: the one to conceale theyr enticing slights, by the other to assure themselves of their onelie seruice. Againe, but hoe there: if I shōuld haue wāded anie farther, and sounded the depth of their deceit, I shōuld either haue procured your displeasure, or incurred the suspition of fraud: either armed you to practise the like subtiltie, or accused my self of periurie. But I meane not to offend your chāst mindes, with y rehearsall of their vntchāst manners, whose eares I perceive to glow, & heartes to be grēued, at that which I haue alreadie vttered: not that amongst you there be anie such, but that in your seru there should be anie such. Let not Gentlewomen therfore make too much of their painted heath, let them not be so curious in their owne conceits, or so currish to their louall louers. When the blacke crowes fōte shall appeare in their eie, or the blacke Dre tread on their fōte, when their beautie shall be like the blāsted rose, their wealth wāsted, their bodies wōrne, their faces wrinkled, their fingers crooked, who will like of thē in their age, who loued none in their youth? If you will be cherisched when you be olde, be curteous while you be young: if you looke for comfort in your hoarie haires, be not coie when you haue your golden lockes: if you wōuld be embraced in the waining of your beautie: be not squeamish in the waxing of your beautie: if you desire to be kept like the Rose when they haue lost their colour, smell swēete as the Rose doeth in the bud: if you wōulde be taskēd for olde Wīne, bē in the month a pleasant Grape: so shall you be cherisched for

Euphues.

your courtesie, comforted for your honestie, embraced for your amitie, so shall ye be preserved with y swete Rose, and dronken with the pleasant Wine. Thus farre I am bolde Gentlewomen, to counsell those that bee coie, that they weare not the webbe of their owne woe, nor spinne the thred of their owne thraldome by their owne ouerthwartnes. And seeing we are euен in the bowels of loue, it shall not be amisse to examine whether man or woman be soneſt alured, whether be moſte conſtant, the male or the female. And in this point I meane not to bee mine owne earuer, least I ſhould ſeeme either to picke a thanke with men, or a quarrel with women. If therfore it might ſand with your pleasure (Mistres Lucilla) to give your censure, I would take the contrarie: for ſure I am, though your iudgement be ſound, yet affection will shadow it.

Lucilla, ſeeing this preſence, thought to take aduantage of his large proſter, vnto whom ſhe ſaide. Gentleman, in mine opinion, women are to be won with every wind, in whose ſcre, there is neither ſorce to withstand the assaults of loue, neither conſtancie to remaine faithfull. And becauſe your diſcourse hath hetherto had delight, I am loth to hinder you in the ſequell of your deuices. Euphues, perceiuing himſelfe to be taken napping, aunſwered as followeth.

Mistrelle Lucilla, if you ſpeakē as you thinke, theſe Gentlewomen preſent haue little cauſe to thanke you, if you cauſe me to commend women, my tale will bee acounted a meere trifle, and your wordes the plaine truthe: yet knowing promife to be debt, I will paie it with perſonauncē. And I would the Gentlemen hers preſent, were as readie to credit my proſe, as the Gentlewomen are willing to heare their owne praifes: or I am able to ouercome, as Mistrelle Lucilla would be content to bee ouerthowne. Howſoever the matter ſhall fall out, I am of the ſurer ſide: for if my reaſons be weake, then is our ſcre ſtrong: if ſozible, then is your iudgement ſable: if I finde

Euphues.

finde truth on my side, I hope I shall for my wages win
the good will of women: if I want profe, then Gentle-
women of necessitie you must yeld to men. But to the
matter.

Touching the yelding to loue, albeit their heartes
seeme tender, yet they harden them like the stone of Si-
cilia, the which, the more it is beaten, the harder it is: for
being framed as it were of the perfection of men, they be
free from all such cogitations as may anie way prouoke
them to uncleanesse, insomuch as they abhorre the light
loue of youth, which is grounded vpon lust, and dissolueth
vpon euery light occasion. When they see the follie of me-
turne to furie, their delight to doating, their affection to
phrensie, when they see them as it were pine in pleasure,
and to war pale through their owne peevishnesse, their
sutes, their seruice, their letters, their labours, their loues,
their liues seeme to them so odious, that they harden their
harts against such concupisence, to th'end that they might
contirnt them from rashnesse, to reason: from such lewd dis-
position, to honest discretion. Hereof it commeth that men
accuse women of crueltie, because they themselues want
civilitie: they account them full of willes, in not yelding
to their wickednes: faithlesse, for resisting their filthines.
But I had almost forgot my self, you shall pardon me
Mistres Lucella for this time, if thus abruptly I finish my
disourse: it is neither for want of good will, or lacke of
profe, but that I feele in my selfe such an alteration, that
I can scarce vtter one word: Ah Euphues, Euphues. The
gentlewomen were stroke into such a quandarie, with
this sodayne change, that they all changed colour. But
Euphues taking Philautus by the hand, & giueing the gen-
tilwomen thankes for their patience and his repast, bad
them all farewell, and went immediatly to his chamber.
But Lucilla who now began to frie in the flames of loue,
all the companie being departed to their lodgings, ente-
red into these termes and contrarieties.

Euphues.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight doest thou feele between faith and fancie, hope and feare, conscience and concupisence? O my Euphues, little dost thou know the sodayne sorrow that I sustayne for thy swete sake, whose wit hath bewitched me, whose rare qualitie hath deprived me of mine olde qualitie, whose courteous behauour without curiositie, whose comelic feature without fault, whose fidele spech without fraude, hath wrapped me in this misfortune. And canst thou Lucilla be so light of loue in forslaking Philautus to flie to Euphues? Canst thou preferre a straunger, before thy Countrie-man, a starker before thy compani-on? Why, Euphues perhappes doth desire my loue, but Philautus hath deserved it. Why, Euphues feature is worthie as god as I, but Philautus his faith is worthie a better. I, but the latter loue is more seruent: I, but the first ought to bee most faithfull. I, but Euphues hath greater perfection: I, but Philautus hath deeper affection.

Ah sond wench, doest thou thinke Euphues will darme the constant to him, when thou hast bene unconstant to his friend? Wærnest thou that he will haue no mistrust of thy faithfulness, when he hath had triall of thy sickle-nesse? Will he haue no doubt of thine honour, when thou thy selfe callest thine honestie in question? Yes, yes, Lucilla, well doth he know that the glasse once crazed, will with the least clap be cracked: that the cloth which staineth with milke, will soone loose his coulour with vineger: that the Eagles wing will waste the feather, as well as the Phoenix, as of the Phesant: that he that hath bene faithlesse to one, will never be faithfull to anie. But can Euphues conuince me of flæting, seeing for his sake I brake my fidelitie. Can he cōdemne me of disloyaltie, whē he is the onelie cause of my disliking? May he iustlie cōdemne me of trecherie, who hath his testimonie as trial of my god will: doth not he remember that the brokēn bōne

once

Euphues.

once set together, is stronger than euer it was? That the greatest blot is taken off with the pomrice? That though the Spider poison the Flie, she cannot infect the Wæ: That although I haue beene light to Philautus, I may be louelie to Euphues? It is not my desire, but his deserts that moueth my minde to his choice: neither the want of the like god will in Philautus, but the lacke of the like god qualities that remoueth my fancie from the one to the other.

For as the Wæ that gathereth Honie out of the wæde, when shæ espieth the faire floure, flyeth to the sweetest: or as the kind Spaniell though he hunt after Birdes, yet forsakes them to retrive the Partridge: or as we commonlie feede on beſe hungerlie at the first, yet ſaing the Quaile more daintie, chaunge our diet. So I, althoſh I loue Philautus for his god properties, yet ſeing Euphues to excell him, I ought by nature to like him better. By ſo much the more therefore my chaunge is to be excused, by how much the more my choice is excellent: and by ſo much the leſſe I am to be condemned, by howe much the more Euphues is to be commended. Is not the Diamond of more value than the Rubie, becauſe he is of more vertue. Is not the Emeraulde preferred before the Saphire for his wonderfull propertie? Is not Euphues more praise worthe than Philautus, being more wittie. But fie Lucilla, why doest thou flatter thy ſelſe in thine owne follie? Canſt thou faine Euphues thy friend, whome by thine owne wordes thou haſt made thy foe? Diddest not thou accuſe women of inconstancie? Diddest thou account thy ſelſe caſie to be won? Diddest not thou condemne them of weakneſſe? What ſounder-argument can he haue againſt theſe than thine owne anſwere? What better prooſe than thine owne ſpeech? What greater triall than thine owne talke? If thou haue beli-ed women, he will iudge theſe vnkinde: If thou haue re-uealed the troth, he muſt neades thinke theſe unconstant:

Euphues.

if he perceiue theē to be wonne with a Nut, he will imagin that theā wilt be lost with an apple, if he finde theē wanton before thou be wood, he will gesse thou wilt bē wauering when thou art wedded.

But suppose that Euphues loue theē, that Philautus leauē theē, will thy father (thinkest thou) giue theē libertie to liue after thine owne lust? Will he extreme him worthie to inheritte his possessions, whome he accounteth unworthie to inioy thy person? Is it like that he will match theē in marriage with a straunger, with a Grecian, with a meane man? I, but what knoweth my father whether he be wealthie, whether his revenues bē able to counteruile my fathers landes, whether his birth bē noble, yea, or no? Can any one make doubt of his gentle bloud, that sēth his gentle conditions? Can his honor be called in question, whose honestie is so great? Is he to be thought thriftlesse, who in all qualities of the minde is perelesse? No, no, the tree is knowne by his fruit, the golde by his touch, the sonne by his fire. And as the soft ware receiuesth whatsoever print be in the seale, & sheweth no other impression: so the tender babe being sealed with his fathers gifts, representeth his image most likie. But were I once certaine of Euphues his god will, I would not so superstitiouslie account of my fathers ill will. Time hath weaned me from my mothers teate, and age ridde me from my fathers correction: when children are in their swathe cloutes, then are they subiect to the whip, and ought to be carefull of the rigour of their parents. As for me, seeing I am not sedde with their pap, I am not to be lead by their perswasions. Let my father use what speeches he list, I will follow mine owne lust. Lust Lucilla, what saist thou? No, no, mine owne loue I should haue said, for I am as far from lust, as I am from reason, and as nere to loue, as I am to follie. Then stick to thy determination, and shew thy selfe what loue can doe, what loue cares doe, what loue hath done. Albeit

Euphues.

I can no waie quench the coales of dessre with sorgetfulness, yet will I rake them vp in the ashes of modestie : Seing I dare not discouer my loue, for maidly shamefastnesse, I wil dissemble it till time I haue oportunitie. And I hope so to bchaue my selfe, as Euphues shall thinke me his owne, & Philautus perswade hunselue I am none but his. But I would to God Euphues would repaire her, y the sight of him might mittigate scime part of my martirdome. Shee having thus discoursed with her selfe her owne miseries, cast her selfe on the bed, & there let her lie, and returne we to Euphues, who was so caught in the ginne of follie, that he neither could comfort himselfe, nor durst aske counsaile of his friend, suspecting y which in dede was true, that Philautus was coiuall with him, and cokmate with Lucilla. Amidst therefore these his extremities, betwene hope and feare, he vttered these or the like speeches.

What is he Euphues, that knowing thy wit and ser-
ting thy follie, but will rather punish thy lewdnesse, then
pittie thy heauiness? Was there euer anie so fickle, so
sone to be allured; euer any so faithlesse, to deceiue his
friend? euer anie so foolish, to bath himselfe in his owne
misfortune? Too true it is that as y sea Crab swimmeth
alwaies against the streme: so wit alwaies striueth a-
gainst wisdom: And as the Bee is oftentimes hurt with
his owne Honie, so is wit not sildome plagued with his
owne conceit.

Ye Gods, hane ye ordeined for euerie maladie a me-
dicine, for euerie sore a salue, for euerie paine a plaister:
leaving onelie loue remediless? Did y^e deeme no man so
mad to be entangled with desire, or thought ye them wor-
thy to be tormented that were so misled? haue y^e dealt
more favourably with brute beasts, then with reasonable
creatures.

The filthie Howl when she is sickle catcheth the sea Crab
and is immediatly recured: The Tortoise hauing tasted
the

Euphues.

the Viper sucketh Origanum, and is quickly ruined: the Beare readie to pine licketh vp the Antes, and is recouered: the dogge having sursetted, to procure his vomit, casteth grasse and kindesth remedic: the Heart being pearced with the dart, runneth out of hand to the hearbe Dictanum, & is healed. And can men by no hearbe, dy no art, by no way procure a remedic for the impatient disease of loue: Ah well I perceiue that loue is not vnlke the figge tree, whose fruit is sweet, whose roote is more bitter then the clawe of a Bitter: or like the Apple in Persia, whose blossome sauoureth like Honie, whose bud is more sower than Gall.

But D impietie, D broad blasphemie against the heauens. Wilt thou be so impudent Euphues, to accuse the Gods of iniquitie: No sond sole, no. Neither is it forbidden vs by the Gods to loue, by whose divine prouidence we are permitted to liue: neither do we want remedies to recure our maladies, but reason to vse the meanes. But why goe I about to hinder the course of loue, with the discourse of lawe: Hast thou not read Euphues, that he that loppeth the Wine causeth it to spread fairer: that he that stopeth the streams, causeth it to swell higher: that he that casteth water in the fire at y Smiths forge, maketh it to flame fiercer: Euen so he that seeketh by counsaile to moderate his ouer-lashing affections, encreaseth his owne misfortune. Ah my Lucilla, woulde thou were either less faire, or I moze fortunate: either I wiser, or thou milder: either I would I were out of this mad moode, either I would we were both of one minde. But how should she be perswaded of my loualtie, that yet had neuer one simple pwofe of my loue: Will shee not rather imagine me to be intangled with her beautie, then with her vertue. That my fancie beeing so lewdlie chalned at the first, will be lightlie chaunged at the last: that nothing violent can bee permanent. Yes yes, shee must needs conjecture so, although it bee nothing so: for by

holy

Euphues.

how much the more my affection commeth on the sodaine,
by so much the lesse will he thinke it certaine. The ratling
thunderbolt hath but his clap, the lightening but his flash,
and as they both come in a moment, so do they both ende in
a minute.

I, but Euphues, hath she not heard also that the dry touch-
wood is kindled with lime? that the greatest Marshump
groweth in one night? that the fire quicklie burneth the
flare? that loue easilie entereth into the shafe without re-
sistance, and is harbourd there without repentance.

If therefore the Goddes haue endued her with as muche
bountie as beautie, if shē hath no lesse wit then shē hath
comelinelle: certesse shē will neither conceiue sinesterlie of
my sodaine suite, neither be coic to receiue me into her ser-
vice, neither suspect me of lightnesse in yelding so lightlie,
neither reiect me disdainfully for louing so hastilie? Shall
I not then hazard my life to obtaine my loue? and deceiue
Philautus, to receiue Lucilla? Yes Euphues, where loue bea-
reth swaie, friendshipp can haue no shewe: As Philautus
brought me for his shadow the last supper, so will I vse him
for my shadow, til I haue gained his Saint. And canst thou
wretch be false to him that is faithfull to thee? Shall his cur-
tesie be cause of thy cruetie? Wilt thou violate the league
of faith, to inherite the land of follie? Shall affection be of
more force then friendshyp, loue then lawe, lust then loyal-
tie? Knowest thou not, that he that loseth his honestie hath
nothing else to lose.

Tush the cause is light, where reason taketh place: to
loue and to liue well is not graunted to Jupiter. Who so is
blinded with the caule of beautie, discernerneth no colour
of honestie? Did not Giges cutte Candaules a coate by his
owne measure? Did not Paris, though he were a wel-
come guest to Menelaus, serue his Host a slipperie pranke?
If Philautus had loued Lucilla, he would never haue suffe-
red Euphues to haue seene her. Is it not the pracie that en-
tiseth the thesse to ralle? Is it not the pleasant baite that

Euphues.

causeth the fletchish fish to bite? Is it not a bie word among vs, that gold maketh an honest man an ill man? Did Philautus account Euphues so simple to deciper beautie, or so superstitious, not to desire it? Did he dème him a saint in reicting fancie, or a lotte in not discerning? Thought hée him a Stoike that he would not be moued, or a stocke that he could not?

Well, well, seing the wound that bléddeth inwardlie is most daungerous, that the fire kept close burneth most furi-ous, that the Due dampned vp baketh scorchest, that sores ha-ving no vent, fester secretle, it is high time to vnfold my se-cret loue to my secret friend. Let Philautus behauie himselfe never so craftily, he shal know that it must be a wily Mouse that shall b̄ēd in the Cats eare: & because I resemble him in wit, I mean a litle to dissemble with him in wiles. But O my Lucilla, if thy hart be made of that stone which may be mollified onely with bloud, would I had slipped of y Riu-uer in Caria, which turneth those that drinke of it to stones. If thine eares be anointed with the Oile of Syria, that be-reaueth hearing, would mine eies had beene robbed with the Strupe of the Cedar tree, which taketh away sight.

If Lucilla, bee so proude to disdaine poore Euphues, Woulde Euphues were so happie to denie Lucilla, or if Lu-cilla be so mortified to liue without loue, would Euphues Were so fortunate to liue in hate. I, but my colde wel-come foxtelleth my colde suite. I, but her priuie glau-ces signifie some god fortune. Fie fonde sole Euphues, why goest thou about to alleadge those thinges to cut off thy hope, which shē perhaps woulde never haue founde, or to comfort my selfe with those reasons which shē never meaneth to propose. Tush, it were no loue if it were cer-taine, and a small conquest it is to ouerthrow those that ne-ver resisteth.

In battailes there ought to be a doubtfull fight, and a des-perate ende, in pleading a difficult enterance, and a defu-led determination; in loue, a life without hope, and a death without

Euphues.

Without feare. Fire commeth out of the hardell flint with
the Steele, Dile out of the drieſt Geat by the fire, Lone out
of the ſtoniell heart by faith, by truſt, by time. Had Tarquin
uſed his loue with coulours of countenancce, Lucretia
would either with ſome pitie haue anſwered his deſire, or
with ſome perſuafion haue ſtaied her death. It was the
heathe of his luſt that made her haſt to end her life, wherfore
Loue in either reſpect is to be condemned, but he of raſhnes
to attempt a Ladie furioſlie, and ſhe of rigour to puniſhe
his follie in her owne flesh: a fact (in mine opinion) more
worſhie the name of crueltie then chauſtitie, and ſittier for a
monſter in the Desartes, then a matrone of Rome. Pen-
elope no leſſe conſtant then ſher, yet more wiſe, woulde bee
wearie to vnbweare that in the night, ſher ſpunne in the
daie, if Ulisses had not come home the ſooner. There is
no woman Euphues, but ſher will yelde in time, bee not
therefore diſmaied, either with high lookes or frowarde
wordes.

Euphues haſing thus talked with himſelfe, Philautus en-
tered the chamber, and finding him ſo worne & waſted with
continuall moſuring, neither ioying in his meat, nor reio-
cing in his ſriend, with watry eies uttered this ſpeech.

Friend and fellow, as I am not ignorant of thy preſent
Weakneſſe, ſo I am not priuy to the cauſe: and althoſh
I ſuſpect manie things, yet can I auſſure my ſelfe of no
one thing. Therefore my god Euphues, for theſe doubts and
dumpes of mine, either remoue the cauſe, or reueale it.
Thou haſt hitherto ſound me a chearefull companion in my
mirth, and now haſt thou finde me as carefull with theſe in
thy moane. If altogether thou maileſt not be cured, yet maileſt
thou be comforted. If there be any thing that either by my
friends may be proceſſed, or by my life atteined, that may ei-
ther heale theſe in part, or help theſe in all, I protest to theſe by
the name of a friend, that it ſhall rather be gotten with the
loſſe of my bodie, then loſt by getting a kingdome,

Euphues.

Thou hast tried me, therefore trust me: thou hast trusted me in many thinges, therefore trie me in this one thing. I never yet failed, and nowe I will not faint. Be bolde to speake and blushe not: thy soze is not so angrie but I can salue it, thy wounde not so deepe, but I can search it: thy griefe not so sore, but I can ease it. If it be ripe, it shall be launced: if it be broken, it shall be tainted: be it never so desperate, it shall be cured. Rise therefore Euphues and take heart at grasse, younger thou shalt never be: plucke vp thy Stomake, if loue haue stung thee, it shal not stifle thee. Thogh thou be enamoured of some Ladie, thou shalt not be inchan- ted. They that begin to pine of a consumption, without delaie preserue themselves with Cullisses: he that feeleth his Stomake inflamed with heat, cooleth it eftsones with Con- serues; delaies b̄d danger, nothing so perilous as progra- dination. Euphues hearing this comfort and friendly coun- saile, dissembled his sorrowing heart with a smiling face, answering him forthwith, as followeth.

True it is Philautus, that he which toucheth the Pettle gently is sone stung: that the sile which plaieth in þ fire is singed in the flame, that he that dallieth with women is drawne to his woe. And as the Adamant draweth the heauy yron, the Harpe the sterte Dolphin: so beautie allureth the chaste minde to loue, and the wiest wittis lust: The example wherof I wold it were no lesse profitable, þe she exerience to mae is like to bee perillous. The Wine watered with waine, is sone withered: the blossome in the fattest ground is quickelie blasted: the Goate the fatter shee is, the lesse fertile shee is: yea, man the more wittie hee is, the lesse happy hee is. So it is Philautus (for why shoulde I con- ceale it from thee, of whome I am to take counsaile) that since my last and first beeing with thee at the house of Fe- rardo, I haue felt such a furious battaile in mine owne bodie, as if it were not spedely repressed by policie, it will carrie my minde (the Graunde Captaine in this fight) into endlesse captiuitie. Ah Liuia Liuia: Thy courtly grace without

Euphues.

without coynesse, thy blazing beauty without blemish, thy
courteous demeanour without curiositie, thy swete speach
sauoured with wit, thy comely mirth tempered with mo-
destie, thy chalke looks, yet louely, thy sharpe taunts, yet
pleasant: haue giuen me such a checke, that sure I am at
the next view of thy vertues, I shall take thee mate, and
taking it not of a pawne, but of a Prince, the losse is to be
accounted the lesse. And though they be commonly in a
great chollar that receive the mate, yet would I willingly
take every minute ten mates, to enjoy Livia for my louing
mate. Doubtlesse, if euer she her selfe haue beene scortched
with the flame of desire, she will be ready to quench the
coales with curtesie in another: if euer she haue beene at-
tached of loue, she will rescue him that is drenched in de-
sire: if euer she haue beene taken with the feuer of fancie,
she will helpe hisague, who by a quotidian fit is conuerted
to phrensie: neither can there be vnder so delicate a hew
lodged deceit, neither in so beautifull a molde, a malitious
minde. True it is, that the disposition of the minde follo-
weth the composition of the bodie: how then can she be in
minde any way imperfect, who in body is perfect euerie
way: I knowe my successe will be good, but I knowe not
how to haue accesse to my Goddesse: neither doe I want
courage to discouer my loue to my friend, but some colour
to cloake my comming to the house of Ferardo: for if they
be in Naples as iealous as they be in the other partes of
Italic, then it behoueth me to walke circumspectly, and to
forge some cause for mine ofteyn comming. If therefore
Philautus, thou canst set but this feather to mine arrowe,
thou shalt see me shote so neare, that thou wilt account me
for a cunning archer. And verily, if I had not loued thee
well, I would haue swallowed mine owne sorrow in si-
lence, knowing that in Loue nothing is so daungerous, as
to participate the meanes thereof to another, and that two
may keepe counsaile if the one be away. I am therefore in-
forced persone, to challenge that curtesie at thy hāds, which

Euphues.

earst thou dolt promise with thy heart : the performance whereof, shall binde me to Philautus, and proune thee fau-
full to Euphues. Now if thy cunning be aunswerable to
my god will, practise some pleasant conceit vpon thy pwe
patient, one dramme of Ouids Art, some of Tibullis drugs,
one of Propertius pilles, which may cause me either to
purge my new diseale, or recouer my hoped desire. But I
feare me, where so strange a sicknesse is to be recured of so
vnskilfull a Phisition, that either thou wilt be too bolde to
practise, or my body too weake to purge. But seeing a des-
perate disease is to be committed to a desperate Doctor, I
will follow thy counsaile, and become thy cure, desiring
thee to be as wise in ministring thy Phisicke, as I haue
beene willing to put my life into thy hands.

Philautus thinking all to be gold that glistered, and all
to be Gospell that Euphues vttered, answersd his forged
glose, with this friendly close.

In that thou hast made me priuie to thy purpose, I will
not conceale my practise : In that thou crauest my ayde, as-
sure thy selfe, I will be the finger next thy thomb : in so-
much as thou shalt never repente of the one or the o-
ther : for perswade thy selfe, that thou shalt finde Philautus
during life, readie to comfort thee in thy misfortunes, and
succour thee in thy necessarie. Concerning Liuia, though
she be faire, yet is she not so amiable as my Lucilla, whose
seruant I haue beene the tearme of thre yeares : but least
comparisons shoulde seeme odious, chieflie where both the
partes be without comparison, I will omit that, and seeing
that we haue both rather be talking with them, than tak-
ing of them, we will immediatly go to them. And trauie
Euphues, I am not a little glad, that I shall haue thee not
only a comfort in my life, but also a companion in my loue:
as thou hast beene wise in thy choise, so I hope thou wilt be
fortunate in thy chaunce. Liuia is a wench of more wit
than beautie, Lucilla of more beautie than wit, both of
wrogs honestie, than honour, and yet both of such honour,

Euphues.

as in all Naples there is not one in birth to be compared with any of them : how much therefore haue we to reioyce in our choyse. Touching our accesse, be thou secure, I shall flap Ferardo in the mouth with some conceit, and fill his olde head so full of new fables, that thou shalt rather bee earnestlie intreated to repaire to his house, than enill intreated to leauue it. As olde men are verie suspitious to mistrust cuerie thing, so are they verie credulouſ to beleue any thing, the blinde man doth eate many a flic : yea, but sayde Euphues take heede my Philautus that thou thy ſelfe ſwallow not a Gudgen, which word Philautus did not marke, vntill he had almost digeffed it. But ſaid Euphues, let vs goe devoutlie to the Shrine of our Saints, there to offer our devotion : for my bookeſ teache me, that ſuch a wound muſt be healed where it was firſt hurt, and for this diſease we will vſe a common remedie, but yet comfor-table. The eie that blinded thee, ſhall make thee ſee, the Scorpion that ſtung thee, ſhall heale thee, a Sharp ſore hath a ſhort cure, let vs goe : to the which Euphues conſented willinglie, ſimilie to himſelfe, to ſee how he had brought Philautus into a fowles Paradise.

Here you may ſee Gentlemen, the falſehood in fellowship, the fraude in friendſhip, the painted ſheath with the leaden Dagger, the faire words that make ſooleſ ſaine : but I will not trouble you with ſuperfluouſ addition, vnto whomie I ſcarce me I haue been tedious with the bare diſcourse of this hiftorie.

Philautus and Euphues repaired to the house of Ferardo, where they found Miftres Lucilla and Linia accompanied with other Gentlewomen, neither being idle, nor well employed, but playing at Cardes. But when Lucilla behelde Euphues, ſhe woulde ſcarcelie containe her ſelfe from embracing him, had not womanlie shamefauſneſſe, and Philautus his preſence, stayed her wiſedome.

Euphues on the other ſide was fallen into ſuch a traunce, that he had not y power either to ſuccour himſelfe, or ſalute

Euphues.

the Gentlewomen. At the last Lucilla began as one that best might be bolde, on this manner.

Gentlemen, although your long absence gane me occasion to thinke you disliked your last entertainment, yet your comming at the last, hath cut off my former suspition: and by so much the more you are welcome, by how much the more you are wished for. But you Gentleman, (taking Euphues by the hand) were the rather wished for, for that your discourse being left unperfect, caused vs all to long (as women are wont for things that like them) to haue an end thereof. Unto whome Philautus replied as followeth.

Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestie caused vs to pinch curtesie, who should first come: as for my friend, I thinke he was never wished for here so earnestlie of anie as of himselfe, whether it might be to renue his talke, or recant his sayings, I cannot tell. Euphues taking the tale out of Philautus mouth, answered. Mistres Lucilla, to recant verities were heresie, and to renue the prayses of womens flatterie: the onelie cause I wished my selfe here, was to give thanks for so god entertainment, the which I could no wayes deserue, and to brede a greater acquaintance if it might be to make amends. Lucilla inflamed with his presence, sayde: Saie Euphues you shall not escape so, for if my curtesie, as you saie, were the cause of your comming, let it also be the occasion of the ending your former discourse, otherwise I shall thinke your profe naked, and you shall finde my reward nothing. Euphues now as willing to obey, as she to commaund, addressed himselfe to a farther conclusion, who seeing all the Gentlewomen readie to giue him the hearing, proceeded as foloweth.

I haue not yet forgotten that my last talke with these Gentlewomen tended to their prayses, and therefore the ende must tie vp the iust profe: otherwise, I shoulde set downe Venus shadowe without the lively substance.

As there is no one thing which can be reckoned, either concerning

Euphues.

concerning loue or loyaltie, where women doe not excell men, yet in seruencie abone all others, they so farre excede, that men are liker to meruaile at them, than to imitate them, and readier to laugh at their vertues, than imitate them. For, as they be hard to be wonne, without tryall of great faith: so are they hard to be lost, without great cause of sicklenesse. It is long before the colde water saeth, yet being once hotte, it is long before it be cooled: It is long before Salt come to his saltnesse, but being once seasoned, it never loseth his savour.

I, for mine owne part am brought into a Paradise, by the onely imagination of womens vertues: and were I perswaded, that all the Divils in Hell were women, I would never live devoutly to inherit Heauen: or that they were all Saints in heauen, I would live moze straigly, for feare of hell. What could Adam haue done in his Paradise before his fall, without a woman: Or how could he haue risen againe after his fall, without a woman: Artificers are wont in their last works to excell themselues, yea, God when he had made all things, at the last made man as most perfect, thinking nothing could be framed more excellent, yet after him he created a woman, the expresse image of Eternitie, the lively picture of Nature, the onelie Steele glasse for man to beholde his infirmities, by comparing them with womens perfections. Are they not more gentle, more wittie, more beautifull, than men? Are not men so bewitched with their qualities, that they become mad for loue, and women so wise, that they do detest lust.

I am entred into so large a field, that I shall sooner want time than proesse, and so cloie you with varietie of phrases, that I feare me I am like to infect women with pride, which yet they haue not, and men with spite, which yet I would not. For as the horse if he knew his owne strength, were no wayes to be bridled, or the Unicorn his owne vertue, were never so be caught: so women, if they knew what excellencie were in them, I feare me men should never

Euphues.

mer win them to their wills, or weare them frō their mind.

Lucilla began to smile, saying: In faith Euphues, I would haue you staie there, for as the Sunne, when she is at the highest, beginneth to goe downe: so when the prayses of women are at the best, if you leaue not, they will begin to faile. But Euphues (being rapt with the sight of his Saint) aunswered, no, no, Lucilla. But whiles he was yet speaking, Ferardo entered, whome they all dutifullie welcomed home, who rouding Philautus in the eare, desired him to accompanie him immediattie without farther pawling, protesting that it shold be as well for his preferment, as for his owne profit. Philautus consenting, Ferardo sayd vnto his daughter.

Lucilla, the vrgent affaires I haue in hand, will scarce suffer me to tarrie with you one hours, yet my returne I hope will be so short, that my absence shall not brāde thy sorrow: in the meane season, I commit all things into thy custodie, wishing thee to vse thy accustomed curtesie. And seeing I must take Philautus with me, I will be so bold to craue you Gentleman (his friend) to supplie his roome, desiring you to take this hastie warning, for a hartie welcome, and so to spend this time of mine absence in honest mirth. And thus I leaue you.

Philautus knew well the cause of his sodain departure, which was, to redēme certaine Lands that were morgaged in his Fathers time, to the vse of Ferardo, who on that condition, had before time promised him his daughter in marriage. But returne we to Euphues.

Euphues was surprised with such incredible ioy at this straunge euent, that he had almost founed, for seeing his cozinall to be departed, and Ferardo to giue him so friendlie entertainment, doubted not in time to get the good will of Lucilla. Whome finding in place conuenient without companie, with a bold courage and comlie iesture, he began to assay her in this sort.

Gentlewoman, my acquaintance being so little, I am afraid.

Euphues.

afraid my credit will be lesse, for that they commonlie are
sonest belovned that are best beloued, and they lyked best,
whome we haue knowne longest, neuerthelesse, the noble
minde suspecteth no guile without cause, neyther condem-
neth any without p̄rofe: hauing therefore notise of your
heroicall heart, I am the better perswaded of my god
happe. So it is Lucilla, that comming to Naples but to
fetch fire, as the byword is, not to make my place of a-
bode, I haue found such flames, that I can neither quench
them with the water of free will, neither cole them with
wisedome. For as the Hop, the pole beeing never so high,
groweth to the ende, or as the drie Wæch kindled at the
rote, never leaneth vntill it come to the top: or as one drop
of poison dispearseth it selfe into euerie veine: so affection
hauing caught hold of my heart, and the sparks of loue
kindled my Liver, will sodainlie, though secretlie, flame
up into my head, and spread it selfe into euerie sinnew.
It is your beautie (pardon my abrupt boldnesse) Ladie,
that hath taken euerie parte of me prisoner, and brought
me vnto this deepe distresse: but seeing women when ones
prayseth them for theyz deserts, deeme that he flattereth
them to obtaine his desire, I am here present to yelde
my selfe to such tryall, as your curtesie in this behalfe
shall require. Yet will you commorlie object this to such
as serue you, and starue to winne your god will, that hote
loue is sone colde: that the Banin though it burne bright,
is but a blaze: that scalding water if it stand a while, tur-
neth almost to Ice: that Pepper, though it be hote in the
mouth, is cold in the mawe: that the faith of men, though
it frie in their words, it freeth in their warkes: which
things (Lucilla) albeit they be sufficient to reproue the
lightnesse of some one, yet can they not conuince euerie one
of lewdnesse: neyther ought the constancie of all, to bee
brought in question thorow the subtillie of a fewe. For
although the Worme entereth almost into euerie wood, yet
he eates not the Ceder tree. Though the stony Cylindrus at

Euphues.

every thunderclap, roule from the hill, yet the pure steele
stone monnteth at the noise : though the rust fret the har-
dest Steele, yet doth it not eate into the Emerald : though
Polypus chavnge his hiew, yet the Salamander keþeth his
colour : though Proteus transforme himselfe in every shape,
yet Pigmalion retaineth his olde forme : though Aeneas
were too sickle to Dido, yet Troylus was too fafhfull to
Cressida : though others ſeme counterfaite in their daðdes,
yet Lucilla perſuade your ſelſe, that Euphues will be al-
wayes currant in his dealings. But as the true golde is
tried by the touch, and the pure flint by the ſtroke of the
iron : ſo the loyall heart of the fafhull louer, is knowne
by the tryall of his Ladie : of the which tryall (Lucilla) if
you ſhall account Euphues wozthie, allſe your ſelſe he
will be as readie to offer himſelfe a ſacrifice for your
ſweete ſake, as your ſelſe will be willing to imploymēt him in
your ſeruice. Neyther doth he deſire to be truſted any way,
bntill he ſhall be tried every way : neyther doth he craue
credit at the firſt, but a god countenance, till time his deſire
will be made maniſteſt by his deſerts. Thus not blinded by
light affection, but dazeled with your rare perſection, and
boldned by your exceeding curteſe : I haue vnfolded mine
entire loue, deſiring you, hauing ſo god leaſure, to giue ſo
friendlie anſwere, as I may receiue conforſt, and you com-
mendation.

Lucilla, althoſh ſhe were content to heare this deſired
diſcourse, yet diſhēd ſhe ſeme to be ſomewhat diſpleaſed. And
trulie I know not whether it be peculiare to that ſex to
diſſemblē with thoſe whome they moſt deſire, or whether
by craſh they haue learned outwardly to loath that, which
inwardly they moſt loue : yet wiſelie diſhēd ſhe caſt this in
her head, that if ſhe ſhould yeld at the firſt aſſault, he would
thiſke her a light huiſwife : if ſhe ſhould reiect him ſcorne-
fullie, a verie haggard: minding therefore that he ſhould
neither take holde of her promiſe, neyther vnkindneſſe of
her preſcenſe, ſhe fedde him indiſſerentlie, with hope and
diſpaire,

Euphues.

dispaire, reason and affection, life and death. Yet in the end
arguing wittilie vpon certaine questions, they fell to such
agreement, as p^r Philautus woulde not haue agreed vnto,
if he had beene present, yet alwaies keeping her bodie vnde-
filed. And thus she replied.

G^entleman, as you may suspect me of idlenesse in giuing
eare to your talke, so may you conuince me of lightnesse
in answering suche toies : certes as you haue made nine
eares glow at the rehearsall of your loue, so haue you gaul-
led my heart with the remembrance of your follie. Though
you came to Naples as a straunger, yet were you welcome
to my fathers house as a friend : And can you then so much
transgrelle the bondes of honsur (I will not saie of hone-
stie) as to solicite a suite more sharpe to me then death ? I
haue hitherto God be thanked , liued without suspition of
lewdnesse , and shall I now incurre the danger of sensuall
libertie ? What hope can you haue to obtaine my loue, see-
ing yet I could never afford you a godd looke ? Do you ther-
fore thinke me easilie entised to the bent of your bowe , be-
cause I was easily entreated to listen to your late discourses ?
Or seeing me (as finelie you glose) to excel all other in beau-
tie, did ye deeme that I could excede all other in beastlynes ?
But yet I am not angrie Euphues, but in an agone : For
who is she that will fret or fume with one that loueth her,
if this loue to delude me, be not bisembled. It is that whiche
causeth me most to feare, not that my beautie is vnknowne
to my selfe, but that commonlie we p^r wench^{es} are delus-
ed through light beleefe , and ye men are naturallie encli-
ned craftilie to leade your life. When the ^{fore} preacheth,
the Geese perish. The Crocodile shrowdeth greatest trea-
son vnder most pitifull feares : in a kissing mouth, there li-
eth a gauling minde. You haue made so large a proser of
your seruice, and so faire promises of fidelitie, that were I
not ouer charle of mine honestie, you woulde inuegle mee to
shake handes with chalitie. But certes I wil either lead a

Euphues.

virgins life in earth, (though I leade Apes in hell) or else follow thee rather than thy giftes: yet am I neither so precise to refuse thy profer, neither so pruynish to disdaine thy god wil: so excellent alwaies are the gifts which are made acceptable by the vertue of the giner. I did at the first enter rance discerne thy loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighes, thy louing signes, caused me to blush for shame, and loke wanne for fears, lest they shuld be perceived of anie. These subtil shifftes, these painted practises (if it were to be wonne) would stonne woane me from the teate of Vesta, to the toyes of Venus. Besides this, thy comelie grace, thy rare qualities, thy exquisite per fecton, were able to moue a minde halfe mortified to trans gresse the bandes of maidenlie modestie. But God shalde Lucilla, that thou shouldest be so carelesse of thine honour, as to commit the state thereof to a straunger. Learne thou by me Euphues, to despise those thinges that be amiable, to forgo delightsfull practises, believe me it is pitie to abstaine from pleasure.

Thou art not the first that hath solicited this suite, but the first ygoeth about to seduce me, neither discernest thou more then other, but darest more then any, neither hast thou more arte to discouer thy meaning, but more heart to open thy minde. But thou preferrest me before thy lands, thy li uings, thy life: thou offerest thy selfe a sacrifice for my sec urtie, thou proferest me the whole and onely soueraigntie of thy seruice: Trulie I were verie cruell and hard hearted if I should not loue thee: hard harted albeit I am not, but trul y loue thee I cannot, whom I doubt to be my louer.

Moreover, I haue not been vsed to the Court of Cupide, wherin there be more slights then there be Hares in Atho, then Bees in Hybla, then Stars in heauen. Besides this, the common people here in Naples, are not onely both verie sus picious of other mens matters and maners, but also verie iealous ouer other mens children and maidens, either ther soze dissemble thy fancies, or despise from thy follie.

But

Euphues.

But why shouldest thou deuise from the one, seeing thou canst cunningly dissemble the other. My father is now gone to Venice, and as I am uncertaine of his returnde, so am I not priuie to the cause of his travell: But yet hee is so from hence, that he seeth me in his absence. Knowest thou not Euphues, that Kinges haue long armes, and Rulers large reachers: neither let this comfort thee, that at his departure he deputed thee in Philantus place. Although my face causeth him to mistrust my loyaltie, yet my faith enforceth him to give me this libertie: though he be suspicio[n]ous of my faire hiew, yet is he secure of my firme honestie.

But alasse Euphues, what truth can there be founde in a trauailler: what trut[er] in a straunger: whose wordes & bodies both watche but for a winde, whose fates are ever fleeting, whose faith plighted on the shore is turned to perury, when they hoist saile. Who more traiterous to Phillis then Demophon? yet he a traueler? Who more perfured to Dido then Aeneas? and he a stranger: both these Dutenes, both they Caitiffes. Who more false to Ariadne then Theseus? yet he a sailor. Who more tickle to Medea then Iason? yet he a starter: both these daughters to great Princes, both they vnfaythful of their promises. Is it then like v[er] Euphues will be faithfull to Lucilla, being in Naples but a sojourner? I haue not yet forgotten the iuectine, (I cannot other wise feareme it) which thou madest against beautie, saying: it was a deceitfull baite with a deadlie hooke, and a sweete poysen in a painted potte. Canst thou then be so vnwise to swallow the baite which will brede thy bane? To swill the drinke that will expire thy date? To desire the wight that will worke thy death? But it may bee that with the Scorpion thou canst fade on the earth, or with the Quaile and Robucke, be falle with poysen: or with beautie liue in all brauerie. I feare me thou hast the stonye Contineus about thee, whiche is named of the contrarie, that though thou pretendst faith in thy wordes, thou deuisest fraude in thy heart: and though thou saeme to preferre loue, thou art

Euphues.

art inflamed with lust. And what so; that : Though thou haue eateyn the ledes of Racket which braede incontinency, yet haue I shewed the lease Cresse, which maistaineth modestie.

Though thou beare in thy bosom the herbe Araxa, most noysome to virginitie, yet haue I the stome that groweth in the mount Tmolus, the vpholder of chastitie. You may gentleman account me for a colde Prophet, thus hastilie to divine of your disposition : pardon me Euphues, if in loue I cast beyond the Moone, which bringeth vs women to ende-lesse moane. Although I my selfe were never burnt whereby I shold dread the fire, yet the scorching of others in the flames of fancie, warneth me to beware : Though as yet I never tried anie faithlesse, whereby I shold be fearefull, yet haue I reade of manie that haue bene perjured, which causeth me to bee carefull : though I am able to convince none by profe, yet am I enforced to suspect one vpon probabilities. Alasse, we sillie soules which haue neither witte to decipher the wiles of men, nor wisedome to dissemble our affection, neither craste to traine in young louers, neither courage to withstand their encounters, neither discretion to discerne their doubling, neither hard hearts to reiect their complaintes : we I saie, are sone entised, being by nature simple, and easilie intangled, beeing apte to receiue the im-pression of loue.

But alasse it is both common and lamentable, to behold simplicitie intrapped in subtiltie, and those that haue most might to be infected with most mallice. The Spider wea-uethe the fine webbe to hang the Flie, the Wolfe weareth a faire face to deuoure the Lambe, the Merlin striketh at the Partridge, the Eagle often snappeth at the Flie : men are alwaies laying baites for women, which are the weaker vessels : but as yet I could never heare man by such snares to entrap man : For true it is that men themselves haue by vse obserued, that it must be a hard winter when one Wolfe eateth another.

Euphues.

I haue reade, that the Bull being tied to the Fig tree, loseth his strenght, that the whole heard of Deere stand at the gaze if they smell a swete Apple: that the Dolphin by the sound of Musicks, is brought to the shoare. And then no meruaile it is, that if the ffre Bull be tamed with the Fig tree, if that woman being as weake as shepe, be overcome with a Figge: if the wilde Deere be caught with an Apple, that the tame Daunsell is wonne with a blossome: if the steele Dolphin bee allured with harmonie, that women bee engangled with the melodie of mens speech, faire promises, and solempne protestations. But follie it were for me to marke their mischieses, sith I am neither able, neither they willing to amende their manners: it becommeth me rather to shewe what our sexe shoule do, then to open what yours doth.

And seeing I cannot by reason restraine your importunate lute, I will by rigour done on my selfe, cause you to restraine the meanes. I would to God Ferardo were in this point like to Lysander, which wold not suffer his daughters to weare gorgeous apparell, saying it wold rather make them common then comely, I woulde it were in Naples a Law, which was a custome in Aegypt, that women shoule alwaies goe bare feote, to the intent they might keepe themselves alwaies at home, that they shoule be vernalike to the Snaille, which hath ouer his house on his head: I meane so to mortifie my selfe, that in steede of Silkes, I will weare Sackcloth: for Dishes and Bracelets, Leare and Caddis: for the Lute, vs the Diskastre: for the Pen, the Neddle: for Lovers Sonets Davids Psalmes.

But yet I am not so sencelesse, altogether to reiect your service: which if I were certainly assured to proeide of a simple mind, it shoule not receive so simple a reward. And what greater triall shall I haue of thy simplicitie and truthe, then thine owne request, which desirtest a triall, I, but in the coldest flint there is hote fire, the Bee that hath Horne in her mouth, hath a sting in her taile: the Tre that beareth

Euphues.

beare sh the sweetest fruit, hath a sorwr sap: yea, sh words
of men, though they seeme smoth as Dyle, yet their hearts
are as crooked as the stalle of Juie, I woulde not Euphues
that thou shouldest condemne me of rigour, in that I seek
to asswage thy follie by reason: but take this by the wate,
that althogh as yet I am disposed to like of none, yet wher-
soever I shal loue anie, I will not forget the: in the
meane season, account me thy friend, for thy sake I will
never be.

Euphues was brought into a great quandarie, and as it
were a colde shewering, to heate this new kinde of kinder-
nesse: such sweete meat, such sorwr sauce, such faire words,
suche faire promises: such hotte louie, such colde desire;
such certayne hope, such fodeine change: and few like one
that had looked on Medusas head, and so had bene turned
into a stone.

Lucilla, seeing him in this pittifull pligt, and fearing he
would take stande if the Lure were not cast out, tooke him
by the hand, and wringing him softlie, with a smiling coun-
tenance began thus to comfort him.

She thinkes Euphues chaunging so your colour vpon the
sodaine, you will stowre change your coppie: is your mind
on your meat: a penitie for your thought.

Mistris (quoth he) if you would buy all my thoughtes at
that price I shold never be wearie of thinking, but siring
it is so deare, reave it and take it for nothing.

It seemes to me (said she) that you are in some brown tru-
die what colours you might best weare for your Ladie.

In dede Lucilla, you leuell shewably at my thought, by
the ayme of your dwon imagination, so you haue giuen on-
to me a true louers knot, wrough of chaungeable silk,
and you daeme, that I am deuising howe I might haue my
colours chaungeable also, that they might agree: But let
this with such toyes and deuises passe, if it please you to
commaund me anie seruice, I am here readie to attende
your pleasure. No seruice Euphues, but that you keape si-
lence

Euphues.

hence duntill I haue uttered my minde : and secretie wher
I haue unsolded my meaning.

If I shoule offend in the one I were too holde, if in the
other too beastlie.

Well then Euphues (said she) so it is, that for the hope
that I conceiue of thy loialtie, and the happie successe that
is like to ensue of this our loue, I am content to yelde the
the place in my hart which thou destrest and deseruest aboue
all other, which consent in me, if it may anie waies bide
thy contentation, sure I am, that it will enerie way wroke
my comfort. But as either thou tendersst mine honour or
thyne owne safetie, vse such secretie in this matter, that my
Father haue no inkling hereof, before I haue framed his
minde fit for our purpose. And though women haue small
force to overcome men by reason, yet haue they fortune to
underminde them by politicke. The softe droppes of raine
pearce the hard Marble, many strokis overthrow the tallis
Dake, a falle woman in time, may make such a breach in a
mans heart, as her teares may enter without resistance :
then doubt not, but I will so underminde mine old Father,
as quicklie I will enjoy my new friend. Tush Philautus,
was liked for fashion sake, but never loued for fancie sake :
and this I vow by the faith of a virgine, and by the loue I
haire thee (for greater bandes to confirme my vow I haue
not) that my Father shall sooner martir me in the fire, then
marrie me to Philautus.

No, no, Euphues, thou onelie hast wonre me by loue,
and shalt onelie weare me by law, I force not Philautus his
furie, so I may haue Euphues his friendship. Neither will
I prefer his possessions before thy person, neither esteeme
better of his landes then of thy loue. Ferardo, shall sooner
disherite me of my patrimonie, then dishonour me in brea-
king my promise.

It is not his great Manors, but thy good maners, that shal
make my marriage. In token of which my sincere affection,
I give thee my hande in pawne, and my heart for ever.

Euphues.

To her shy Lucilla. Unto whome Euphues answered in this maner.

If my tongue were able to utter the ioyes that my hart hath conceiued, I feare me though I be well beloved, yet I shoule hardlie be believed. Ah my Lucilla, how much am I bound to thee which preferrest mine unworthinesse, before thy fathers warthe : my happiness, before thyne owne misfortune : my loue, before thine owne life. How might I excell thee in curtesie, whom no mortall creature can excede in constancie : I finde it now for a setled truth, which earst I accounted for a vaine talke, that the purple die will never staine, that the pure Civet wil never lose his colour, that the grene Lawrell will never change his colour, that beautie can never be blotted with discerte. As touching secrete in this behalfe, assure your selfe, that I wil not so muchuntell it to my selfe. Commaund Euphues to runne, to ride, to undertake anie exploit be it never so dangerous, to hazard himselfe in anie enterprize be it never so desperate. As they were thus plesantlie conferring the one with the other, Liuia (whome Euphues made his stale) entered into the Parlour, unto whom Lucilla spake in these termes.

Doeſ thou not laugh Liuia, to ſee my Chastie Father keepe me here ſo long at thriſt ? Trulie (answered Liuia) me thinkes that you ſmile at ſome pleasant thift, either he is ſlow in enquiring of your faultes, or you ſtacke in anſweſing his queſtions : And thus being ſupper time, they all ſat downe, Lucilla well pleased, no man better content then Euphues, who after his repaſt, having no opportunitie to conſerre with his loue, had ſmall iuli to continue with the Gentlewomen anie longer ſaying therefore he could frame no meanes to work his delight, he ſcimed an excuse to haſten his departure, promiſing the next morning to trouble them againe, as a guest more boarde then welcome, alſhoug̃ in dede he thought himſelfe to be better welcome, in ſaying that he would come.

But

Exphoef

But as Ferando went in post, so he returned in halfe
having concluded with Philautus, that the marriage shold
immediatlie be conffumated, which wrought such a con-
tent in Philautus, that he was almost in amazement thorough
the extremitie of his passion: such is the fulnesse and force
of pleasure, that there is nothing fatale or mortall as that con-
dition, yet knowing that delaines bringe wrongers, although
he nothing doubted of Lucilla, whome he loued, yet feared
he the sickenesse of vnde men, which is alwayes to be mis-
trusted. He vrged therefore Ferando to take with his
daughter, who being willing to haue the match made, was
content instantiell to prooue the meane: finding
therefore his daughter at leisure; and having knowledge
of her former look, spake to her as followeth.

Daure Daughter, as thou hast long time liued a maiden,
so now thou must learne to be a Mother, and as I haue been
carefull to bring thee vp a Virgin, so now I now desirous
to make thee a wife: neyther ought I in this matter to
use any perswasional, for that a maiden remouable now
a dayes are no spuerbacie, but they begin to haue it, ney-
ther to offer any great portions, so that thou knowest thou
shalt inherit all my possessions. Mine only care hath been
hitherto, to match thee with such a one, as shold be of good
wealth, able to maintaine thee: of great fellowship, able to
compare with thee in birth: of honest conditions, to deserue
thy loue, and an Italian borne, to enjoy my lands. At the
last, I haue found one answerable to my desire, a Gentle-
man of great revenues, of a noble progenie, of honest beha-
vour, of comely personage, borne & brought vp in Naples,
Philautus (thy friend as I gesse) thy husband Lucilla, if thou
like it: neyther canst thou dislike him, who wanteth no
thing that shold cause thy loathing; neyther hath any thing
that shold breed thy loathing.

And surely I reioyce the more, that thou shalt be linked
to him in marriage, whome thou hast loued as I haue bee-
ing a maiden, neyther can there any iarres kindle between

Euphues.

thend, where the mindes be subuited; neyther alreadynesse
arise, where loue hath so long been settled. Wherefore Lu-
cilla, to the ente the desire of either of you may now be ac-
complished to the delight of you both; I am here come to
finishe the contract by givynge hands, whiche you have alread-
ynce begyn betwixne your selues in ioynynge of heartes, that
as God doth witness the one by your consciencys, so the
world may testifie the other by your conuersations. And
therefore Lucilla, make such answere to my request, as
may like me, and satisfe thy friend.

Lucilla abashed with this sodaine speech of her Father,
yet boldned by the loue of her friend, with a comely bash-
fulnesse, answered him in this manner.

Reuerend Sir, the swetnesse that I have sound in the
undefiled state of Virginitie, causeth me to loath the lower
sauice which is mixed with Matrimonie, and the quiet life
which I have tried beeing a Maiden, maketh me to shunne
the careys that are alwayes incident to a Mother, neyther
am I so wedded to the world, that I shoulde be wrooped with
great possessions, neyther so bewitched with wantonnesse,
that I shoulde be entised with any mans proportion, ney-
ther if I were so disposed, would I be so proude, to desire
one of noble progenie, or so precise, to chuse me onely in
mine owne Countrie: for that commonly these things
happen alwayes to the contrary. Doe we not see the Noble
to match with the base, the rich with the poore, the Italian
ostentiously with the Portingale? As Loue knoweth no
lawes, so it regardeth no conditions: as the lower maketh
no pause where he liketh, so he maketh no conscience of
these idle ceremonies. In that Philautus is the man that
threatneth such kindnesse at my hands, and such cortesie at
yours, that he shoulde account me his wife before he woe
me, certaine he is like to make his reckoning twice, be-
cause he reckoneth without his Hostesse. And in this Phi-
lautus would either shewe himselfe of great wisedome to
perswade, or me of great lightnesse to be allured: althoough
the

Employes.

the Lead-stone diuined won, yet it cannot move golde: though the Jet gather by the strawe, yet cannot not take up the pure stile. Although Philautus think himselfe of vertue sufficient to winne his louer, yet shall he not abyaine Lacilia, if cannot his smile to heare that a marriage should be solemnized, where never was any mention of asstoring, and that the wedding shold be a day after the weddung. Certes if when I looked amily on Philautus, he desired it in the way of marriage, as if seeing me disposed to test, he take me in god earnest then sure he might gather some presumption of my loue, but no promise. But me think, it is god reason, if I should be at mine own brideall, & not gilden in the Church before I know the Bridegrome. Therefore deere Father, in mine opinion, as there can be no bargain, where both be not agreed, neither any Indentures sealed, where the one will not consent, so can there be no contract, where both be not content: no banes asked lawfully, where none of the parties forbiddeth them: no mariage made, where no match was meant. But I will hereafter frame my self to be coy, seeing I am claimed so, a wife because I haue beene courteous: and give my selfe to melancholie, seeing I am accounted wome, in that I haue beene merry. And if every Gentleman be made of the mistall that Philautus is, then I feare I shall be challenged of as many as I haue used to company with, and be a commone wife to all those that haue commonly resorted hither. My dutie therfore ever reserved, I haire on my knes for to care Philautus for my Husband, although I except him for my friend, and seeing I shall hardlie be induced ever to match with any, I beseech you, if by your fatherly loue I shall bee compelled, that I may match with such a one, as both I may loue, and you may like.

Ferardo beeing a graue and wise Gentleman, although he were thoroughly angry, yet he dissembled his surp, to the ende that he might by craft discouer her fancie, and whispering Philautus in his eare (who stood as though he had

a lie a

Euphues.

(a book in this booke,) desirous to despatch her, until he had
underwritten her by subtile quicke. Philautus having
gracious, Perudo began to sit his daughter with this
sentence. ad. Med. 113. vnucl aid ann. 3 of his selfe. and to
Lucilla, thy rebuke sheweth that to be in a great choler,
and thy hot wroth to note thy heatewr wrath: but be pa-
ient, seeing all my talkes was onelie to trye thee: I am nev-
ther so unnaturell to wyll thee against thine alone will,
neither so malitious to heare thee to any against thine
owne likynge: for wch I knowe what iurres, what felon-
ie, what vryse, what stornes ensue: where the match is
made rather by compulsion of the Parents, then by the con-
sent of the parties: neither doe I like thy the lesse, in that
thou likest Philautus so little; neither can Philautus loue
thee the worse, in that thou louest thy selfe so well, wishing
thre father to stand to thy chancie, than to the choice of any
other. But this gryeveth me medd, that thou art almost
bowed to the vaine order of the vescall vngaines, despising,
or at the least for deuerting the sacred bonds of Juno, her
bed. If thy mother had bin of that mind when she was a
maiden, thou haddest not now bin borne to be of this mind
to be a Virgin. Wate with thy selfe, what slender profit
they bring to the Common wealth, what slight pleasure to
themselves, what great griefe to their parents, which toy
moll in thoir off-spring, and desire most to intoy the noble
and blessed name of Grauncfater. Thou knowest that
the fairest Ash is but done for Foe, for it heareth no
fruite: that the Cowe that giues no milke, is brought to
the slaughter: that the Drone that gathereth no Honey is
contemned: that the woman that maketh her selfe barren
by not marrying, is accounted among the Grecian Ladies
worse than a carrion, as Homere reporteth.

Therefore Lucilla, if thou haue any care to be a comfort
to my hoarie haires, or a commoditie to the common weale,
frame thy selfe to that Honourable estate of Matrimonie,
which was sanctified in Paradise, allowed of þ Patriarks,
hallowed

Euphues.

hallored of the olde Prophets, and commended of all persons. If thou like any, bee not ashamed to tell it me, which onely am to exhort thee, yea, and as much as in me lyeth, to command thee to loue one. If he be base, thy bloud shall make him noble: If beggerly, thy goods shall make him wealthy: If a stranger, thy freedome shall enfranchise him: If he be young, hee is the more fitter to be thy Phare: If he be olde, the lyker to thine aged Father. For I had rather thou shouldest leade a life to thine owne liking in earth, than to thy great tormentors leade Apes in Hell. Be bold therefore to make me partner of thy desire, which will be partaker of thy disease: yea, and a furtherer of thy delights, as farre as eyther my friends, or my lands, or my life will stretch.

Lucilla perceiving the drift of the old for her Father, wayed with her selfe what was best to be done: at the last, not wavyng her Fathers ill will, but encouraged by loue, Chaped him an answere, which pleased Ferardo but a little, and pinched Philaneus on the persons side, on this manner.

1. Diere Father Ferardo, although I see the baite you lay to catch me, yet I am content to swallow the hooke, neither are you more desirous to take me napping, than I willing to confess my meaning. So it is, that loue hath as well inueigled me as others, which make it as straunge as I. Neither doe I loue him so meanely, that I shoulde be ashamed of his name, neither is his personage so meane, that I shoulde loue him shamefully: It is Euphues that lately arived heire at Naples, that hath battered the bulwarke of my breast, and shall shottlie enter as conquerour into my bosome. What his wealth is, I neyther know it, nor wryt it: what his wit is, all Naples doth knowe it, and wonder at it: neyther haue I been curions to enquire of his Progenitours, for that I knowe so noble a minde could take no originall but from a noble man: for as no Bird can looke against the Sun, but those that be bred of the Eagle, neyther any hawke soare so high as the bryde of the Hobbie, so, no

Euphues.

wight can have such excellent qualities, except he descend
of a noble race, neither be of so high capacicie, vntesse he be
of a high progenie. And I hope Philautus will not bee my
foe, seeing I haue chosen his deere friend, neither you father
be displeased, in that Philautus is displaced. You neade not
muse that I should so sodainly be entangled: Loue giues no
reason of choi:re, neither will it suffer any repulse. Myrrha
was enamoured of her naturall Father, Biblis of her Bre-
ther, Phædra of her sonne in law. If nature can no way re-
sist y fury of affection, how shold it be staied by wisedome?
Ferardo interrupting her in the middle of her discourse, al-
though he were moued with inward grudge, yet he wistlie
reprelled his anger, knowing that sharp words would but
sharpen her froward will, and thus answered her brieslie.

Lucilla, as I am not presently to graunt my god will,
so meane I not to reprehend thy choice, yet wisedome wil-
leth me to pause, vntill I haue called (what may happen)
to my rememb:rance, and warneth thee to be circumspect,
least thy rash conceite bring a sharp repentance. As for
you Philautus, I would not haue you despaire, seeing that a
woman doth oftentimes chaunge her desire. Unto whom,
Philautus in few words made answere.

Certainly Ferardo, I take the lesse griefe, in that I see
her so grædie after Euphues, and by so much the more I am
content to leaue my lute, by how much the more she fit-
meth to disdaine my seruice: but as for hope, because I
would not by any meanes taste one dramme thereof, I
will abiure all places of her abode, and loath her compa-
nie, whose countenance I haue so much loued: as for Eu-
phues, and therie stayng his speech, he flang out of the
dores, and repairing to his lodging, uttered these words.

Ah most dissembling wretch Euphues, O counterfaite
companion, couldest thou vnder the shewe of a stedfast
friend, cloake the mallice of a mortall foe? Under the cou-
lour of simplicitie, shrowde the image of deceite? Is thy
Liua, turned vnto my Lucilla: thy loue, to my louer: thy
devotion

Euphues.

denotion to my Saint? Is this the curtesie of Athens, the cauelling of Schollers, the craft of Grecians? Couldst thou not remember Philautus, that Greece is never without some wylly Vlysses, never boide of some Synon, never to seeke of some deceitfull shifter? Is it not commonly said of Grecians, that craft commeth to them by kinde, that they learne to deceiue in their cradle? Why then did his pretended curtesie, bewitch theſe with ſuch credulitie? Whal my god will be the cauſe of his ill wil? Because I was content to be his friend, thought he me meete to be made his ſwle?

I ſee now that as the fyſh Scolopidus in the flond Araris, at the waxing of the Moone, is as white as the drenen Snow, and at the wayning, as blacke as the burnt coale: ſo Euphues, which at þe firſt encreaſing of our familiaritie was very zealous, is now at the laſt caſt become moſt faithleſſe.

But why rather exclaime I not againſt Lucilla, whose wanton looks cauſed Euphues to violat his plighted fauor? Ah wretched wench, cauſt thou be ſo light of loue, as to chaunge with euerie wind? So unconstant, as to preferre a new louer before an old friend? Ah well I wot, that a new Rome ſwept cleane, and a new garment maketh thee leaue off the old, though it be fitter, and new Wine cauſeth thee to forlaik the old; though it be better: much like to tha men in the Iland Scyrum, who pull vp the old treēs when they ſee the young begin to ſpring, and not unlike unto the widow of Lesbos, which chaunged all her old Gold for new Glasse: Haue I ſerved thee threē yeres faithfully, and am I ſerved ſo unkindly? Whal the fruite of my deſire be turned to diſdaine? But unlesſe Euphues had inneigled thee, thou hadſt yet beene conſtant: yet, but if Euphues had not ſene thee willing to be wonne, he would neuer haue word thee: but had not Euphues entised thee with faire words, thou wouldſt neuer haue loued him: but hadſt not thou giue him faire looks, he would neuer bene liked thee: I, but Euphues gaue the onſet: I but Lucilla gaue the occaſion: I but Euphues firſt brake his mind: I, but Lucilla firſt bewrayed her meaning.

Euphues.

meaning. Tush, why goe I about to excuse any of them, seeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath profered me the greatest villanie, sith that either of them hath committed perjurie. Yet althoough they haue found me dull in perceiving their fallehode, they shall not finde me slacke in revenging their follie. As for Lucilla, seeing I meane altogether to forget her, I meane also to forgiue her, least in seeking meanes to be revenged, mine olde desire be renued.

Philautus having thus discoursed with himselfe, began to write to Euphues as followeth.

Although hethersto Euphues I haue shined thee in my heart as a trustie friend, I will shun thee heereafter as a frowarde foe: and although I cannot see in thee lesse wit than I was woot, yet doe I finde lesse honestie. I per-ceive at the last (although being deceived it be too late) that Muske, though it be swete in the smell, is soder in the smacke: that the leafe of the Ceder tree, though it be faire to be sene, yet the syrup depriueth sight: that friendship, though it be plighted by shaking of þ hand, yet it is shaken off by fraude of the heart. But thou hast not much to boast of, for as thou hast wonne a fickle Ladie, so hast thou lost a faithfull friend. How canst thou be secure of her constan-
cie, when thou hast had such tryall of her lightnesse? How canst thou assure thy selfe that she will be faithfull to thee, which hath beene faithlesse to me? O Euphues, let not thy credulitie be an occasion for thee heereafter to practise the like crueltie. Remember this; that yet there hath never bin any faithlesse to his friend, that hath not also beene fruitlesse to his God. But I say the retherie the lesse, in that it com-
meth from a Grecian, in whom is no trueth. Though I be too weake to wrastle for a revenge of þ God, who permitteth no guile to be guiltlesse, will shortly requite this iniurie: though Philautus haue no policie to undermine thee, yet thine owne practises shalbe sufficient to ouer-throw thee.

Couldest

Euphues.

Coldest thou Euphues, for the loue of a fruitlesse pleasure, violate the league of fauifull friendшип? Didst thou waie more the entising looks of a lewde Wench, then the entire loue of a loyall friend? If thou diddest determine with thy selfe at the first to be false, why diddest thou say to be true? If to be true, why art thou false? If thou wouldest minded both fasslie, and forged lie to deceiue me, why diuotest thou flatter & dissemble with me at the first? If to loue me, why doſt thou flinch at the last? If the arched bands of amitié did delight thee, why diuotest thou break them? If they diſlike thee, why diuotest thou praise them? Doſt thou not know that a perfect friend ſhould be like the Glafe-Woothe, which ſhineþ moſt bright in the darke; or like the pure Frathenſence, which ſmelleþ moſt ſwerte when it is in the fire? or at the leaſt, not unlike to the Damaske Rose, which is ſweeter in the ſtill, then on the ſtakē? But thou Euphues, doſt rather reſemblē the Swallow, which in the Sommer creþeth vnder the eues of euerie house, and in the Wintē leaſteth nothing but diuirt behiſt her: or the Humble Bee, which haſing ſackēd Honey out of the faire floure doeth leaue it, and loath it: or the Spide, which in the finēt mothe doeth hang the ſainte ſyldet. Doſt thou think Euphues, that thy craft in batraging me, shallarie whit wile my couraſe in reuenging thy villanie? or that a Gentleman of Naples, will put up ſuch an iniurie at the hands of a Scholler? And if I do, it is not for want of couraſe to mainteine my iuſtiquaſtē, but of will, which thinketh ſcorne to get ſa bate: a conqueſt. I know that Menelaus for his ſterne vices warre ſeſſured ſome peſes loue, that after all his ſtrife he waſe but a ſtrumpet, that for all his trouble he reduced (I cannot ſay reſcued) but a ſtagler: which was as much in my iudgement, as to ſeine for a broken Glafe, which is good for no thing? I wot thee rather Menelaus late, than thy ſelfe is conqueror, that thou being deluded by Luilla, maieſt rather knowe what it is to be deceiued; then I haſing conquered thee, ſhould preue what it were to bring backe a diſſemblē.

Euphues.

Seeing therfore there can no greater revenge light vpon
thee, then y as thou hast reped where another hath sowne, so
another may thresh þ which thou hast reaped : I will pray
that thou maist bee measured vnto with the like measure
that thou haste measured vnto others : that is, as thou haste
thought it no conscience to berafe me, so others may deeme
it no dishonestie to detaine thee : that as Lucilla made it a
light matter to forswear her old friend Philautus, so she may
make it a mocke to forsake her new phare Euphucs. Whiche
if it come to passe; as it is like by my compasse, then shalt
thou see the troubles and seele the tormentes which thou hast
alreadye throwne into the hearts and eyes of others.

Thus hoping shortlie to see the as hopelesse, as my selfe
is haplesse. I wish my wish were as effectuallie ended, as it
is partlie looked for. And so I leave the.

Thine once
Philanthus.

Philantus dispatching a messenger with this Letter sped
vile to Euphues, went into the fieldes to walke there, ei-
ther to digest his choler, or chew upon his melancholy. But
Euphues having read the contentes, was well content, set-
ting his talkes at naught, and answered his fauantes in these
gibing teatmes.

I Rememb're Philautus, how valiantlie Alce boasted in
the feates of armes, yet Ulisses bare away the armoure;
and it may be, that though thou trake of thine oþne cour-
rage, thou maist easilie loose the conquest. Dost thou think
Euphues such a dastard, that he is not able to withstand thy
courage, or such a dullard, that he cannot descrie thy craft. A-
lassè god soule, it searcheth with thee as with the Hen, which
when the Puttocke hath caught her chicken, beginneth to
cackle, and thou having lost thy lorer, beginnest to prattle;
Lush Philautus, I am in this point of Euripides his minde,
who thinkes it lawfull for the desire of a kingdome to trans-
gresse

Euphues.

gress the bounds of honestie, and for the loue of a Ladie, to violate and breake the bondes of amitie.

The friendship between man and man, as it is common, so it is of course: between man and woman, as it is common; so is it sincere, the one procedeth of the similitude of maners, the other of the sinceritie of the heart: if thou haddest learned the first part of hawking, thou wouldest haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol, Fa, to thy selfe.

But thou canst blame me no more of follie, in leaving the to loue Lucilla, then thou maist reprove him of foolishnesse, that hauing a Sparrow in thy hand, letteth her go to catch the Phesant, or him of vnskilfulness that seeth the Heron, leaueth to leuell his shot at the Stockdoue: or the woman of coynesse, that hauing a dead Rose in her bosome, throweth it away to gather the fresh Violet. Loue knoweth no lawes: Did not Jupiter transforme himselfe into the shape of Amphitrio, to imbrace Alcminda? Into the forme of a Swan, to enjoy Leda? Into a Bull, to beguile Io? Into a shewe of Galde, to winne Danae? Did not Neptune chaunge himselfe into a Neper, a Ramme, a Floure, a Dolphyn, onelie for the loue of those he lusted after? Did not Appollo conuert himselfe into a Shepheard, into a Bird, into a Lion, for the desire he had to heale his disease. If the Gods thought no scorne to become beastes to obtein their best beloved, shall Euphues be so nice in chaunging his compie to gaine his Ladie? No, no, he that cannot dissemble in loue, is not worthie to loue. I am of this minde, that both might and mallice, deceit and frecherie, all pernicious impietie may lawfully be committed in loue, which is lawlesse.

In that thou arguest Lucilla of lighnesse, thy will hangs in the light of thy wit. Dost thou not know that the weake stomacke if it bee cloyed with one diet, doth shortly surfe? That the Clownes garlike cannot easie the Courtiers disease so well as the pure Triacle, that farre set and deare

Euphues.

were bought is god for Ladie : That Euphues beeing a more daintie morrell then Philautus, ought better to be accepted : With Philautus, set thy heart at rest, for thy happe will eth thee to gaine ouer all hope, both of my friendship, and her loue : as for reuenge, thou art not so able to lende a blow, as I to ward it, neither more ventrous to challenge the combat, then I valiant to answere the quarrell. As Lucilla was caught by fraude, so shall she be kept by force : and as thou walst too simple to espie my craft, so I thinke thou wilt be too weake to withstand my courage : if thy reuenge stand ouelte upon thy wish, thou shalt never live to see my woe, or to haue thy will, and so farewell.

Euphues.

This Letter being dispatched, Euphues sent it, and Philautus reade it, who disdaining those proude tearmes, waldeing also to answere them, being readie to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed soye to see Lucilla, which now opportunitie offered unto him, Ferardo being gone againe to Vcnice with Philautus, but in his absence, one Curio a Gentleman of Naples, of little wealth and lesse wit, haunted Lucilla her company, and so intchaunted her, that Euphues was also cast off with Philautus, whiche thing being unknowen to Euphues, caused him the sooner to make his repaire to the presence of his Ladie, whom he finding in her muses, beganne pleasantlie in this maner.

Mistresse Lucilla, although my long absence might breed your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolve your cholar (for that louers are swone pleased, when of their wishes they be fullie possessed.) My absence is she rather to be excused, in that your Father hath bane alwaies at home, whose frownes seemed to threaten my ill fortune, and my presence at

Euphues.

at this present the better to be accepted, in that I haue made such spedie repaire to your presence.

Unto whom Lucilla answered with this glicke.

Trulie Euphues you haue mist the cushion, for I was neither angrie with your long absence, neither am I well pleased at your presence, the one gaue me rather a god hope hereafter never to see you, the other giueth me a greater occasion to abhorre you.

Euphues beeing nipp'd on the head, with a pale countenance, as though his soule had forsaken his body, replied as followeth.

If this sodaine chaunge Lucilla, procede of anie desert of mine, I am here not onelie to answere the fact, but also to make amendes for my fault: if of anie new motion or mind to forsake your new friend, I am rather to lament your inconstancie than to revenge it: but I hope that such hot loue cannot bee so sone colde, neither such faith rewarded with such sodeine forgetfulness.

Lucilla not ashamed to confesse her follie, answered him with this frump.

Sir, whether your desertes or my desire haue wrought this chaunge, it will booke you little to knowe, neither do I craue amendes, neither feare a revenge: as for fervent loue, you know there is no fire so hotte, but it is quenched with water, neither affection so strong, but it is weakened with reason, let this suffice the, that thou knowest I care not for the.

In ded (said Euphues) to know the cause of your alteration would booke me litle, seeing the effect taketh such force. I haue heard that women either loue entirely, or hate deadly, and seeing you haue put me out of doubt of the one, I must needes perswade my selfe of the other.

This chaunge wil cause Philautus to laugh mee to scorne, and doubt thy lightnesse in turning so often. Such was the hope that I conceiued of thy constancie, that I spared not in all places to blaze thy loyaltie, but now my rash conceite

Euphues.

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Euphues.

will proue me a liar, and thee a light huswife.

Naie (said Lucilla) now shalt thou not laugh Philautus to scorne, seeing you haue dronke both of one cuppe: in miserie Euphues, it is great comfort to haue a companion. I doubt not but that you will both conspire against mee to worke some mischiefe, although I nothing feare your mallice: whosoever accounteth thee a liar for prasing me, may also deeme you a lecher for being enamoured of me: and whosoever iudgeth me light in forsaking of you, may think thee as lewde in louing of mee: for thou that thoughtest it lawfull to deceiue thy friend, must take no scorne to be deceiued of thy foe.

Then I perceiue Lucilla (said he) that I was made thy stale, and Philautus thy laughing stocke: whose friendship (I must confess in daede) I haue refused to obtaine thy fauour: and sithens another hath wonne that wee both haue lost. I am content for my part, neither ought I to bee grieved, seeing thou art fickle.

Certes Euphues (saide Lucilla) you spende your wimde in waste, for your welcome is but small, and your chere is like to bee lesse, fancie giueth no reason of her chaunge, neither will bee controlled for anie choyce: this is therefore to warne you, that from henceforth you never sollicite this suite, neither offer anie way your seruice: I haue chosen one (I must needes confess) neyther to bee compared to Philautus in wealth, nor to thee in witte, neyther in birth to the worst of you both: I thinke God gaue it me for a iust plague in renouncing Philautus and choysing thee, and sithens I am an ensample to all women of lightnesse, I am like also to bee a myrror to all them of vnhappinesse, which ill lucke I must take, by so much the more patiently, by how much the more I acknowledge my selfe to haue deserved it worthily.

Well Lucilla, (answered Euphues) this cause breedeth my sorrow the more, in that it is so sodaine, and by so much the more I lament it, by how much the lesse I looked not for it.

Euphues.

In that my welcome is so colde, and my chere so simple, if nothing toucheth me, seeing your surie is so hot, and my misfortune so great, that I am neither willing to receiue it, nor you to befall it. If tract of time, or want of triall, had caused this Metamorphosis, my grieve had bee more tollerable, and your fleeting more excusable, but comming in a moment, vndeserued, vnloked for, vnthought off, it increaseth my sorrow, and thy shame.

Euphues (quoth she) you make a long Haruest for a little corne, and angle for the fish that is alreadis caught. Curio, yea, Curio is he that hath my loue at his pleasure, and shall also haue my life at his commaundement, and although you deeme him vnworthy to enjoy that, which earst you accounted no wight worthie to imbrace, yet seeing I esteeme him more worth then anie, hee is to bee reputed as chiese. The Wolse choseth him for her make, that hath or doth indure most trauell for her sake. Venus was content to take the black Smith with his powlt fote. Cornelia here in Naples, disdained not to loue a rude Miller.

As for changing, did not Helen the pearle of Greece, thy Country wonian, first take Menelaus, then Theseus, and last of all Paris? If bruit beastes give vs ensamples, that those are most to be liked, of whom we are best beloued, or if the Princeesse of beautie Venus, and her heires, Helen and Cornelia, shewe that our affection standeth on our free wil, then am I rather to be excused then accused. Therefore god Euphues be as merrie as you may bee, for time may so turne, that once againe you may be.

Saike Lucilla (saide hee) my Haruest shall cease, seeing others haue reaped my corne: as for angling for the fish that is alreadie caught, that were but mere soltie. But in my mind if you be a fish, you are either an Eele, which as sone as one hath hold on her taile, will slip out of his hand, or els a Pennow, which will be nibbling at euerie bait, but never biting: but what fish soever you be, you haue made both mee and Philautus to swallow a Gudgen.

Euphues.

If Curio be the person, I wold neither with the a greater plague, nor him a deadliar poyson. I for my part thinke him worthie of thee, and thou vnworthie of him, for althogh he be in bodie deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupt maners hath stained thy heuenly hielo, whose light behaviour hath dimmed the lights of thy beautie, whose vnconstant minde hath betrayed the innocency of so manie a Gentleman.

And in that you bring in the example of a beast to confirme your follie, you shew therein your beastly disposition, which is readie to follow such beastlinesse. But Venus plai-
ed false, and what for that? Seing her lightnesse served
for an example, I woulde wishe thou myghtest trie her
punishment for a rewarde, that beeing openlie taken in an
yron net, all the worlde might iudge whether thou be fish or
flesh, and certes in my mind no angle will hold thee, it must
be a net.

Cornelia loued a Miller, and thou a miser, can her follie
excuse thy faulte? Helen of Greece, my Countrie woman
borne, but thine by profession, chaunged and rechaunged
at her pleasure, I graunt. Shall the lewdenesse of others
animate thee in thy lightnesse? Why then doest thou not
haunt the Stewes, because Lais frequented them? Why
doest thou not loue a Bull, seeing Pasiphae loued one? Why
art thou not enamoured of thy Father, knowing that Myr-
ra was so incensed?

These are set downe, that we belieueing their incontinen-
cie, shoud lie the like impudencie, not followe the like ex-
esse, neither can they excuse thee of anie inconstancy. Per-
rie I will bee as I may, but if I may hereafter as thou
meanest, I will not, and therfore farewell Lucilla, the
most inconstant that ever was nursed in Naples, farewell
Naples, the moste cursed towne in all Italy, and women
all farewell.

Euphues having thus ginen her his last farewell, yet being
solitarie,

Euphues

solitarie, began alresh to recount his sorrow in this manner.

Ah Euphues, into what misfortune art thou brought? In what sodaine miserie art thou wrapped? It is like to fare with thee as with the Eagle, which dieth neither for age, nor with sicknesse, but with famine: for although thy stomacke hunger, yet thy heart will not suffer thee to eate. And why shouldest thou torment thy selfe for one, in whom is neither faith nor seruencie? O counterfaite loue of women, Oh inconstant Here. I haue lost Philautus, I haue lost Lucilla: I haue lost that which I shall hardly finde againe, a faithfull friend. Ah swifte Euphues, why didst thou leauie Athens the nurse of wisedome, to inhabite Naples the nourisher of wantonnesse. Had it not ben better for thee to haue eaten salt with the Philosophers in Greece, than sugar with the Courtiers of Italie?

But behold the course of youth, which alwaies inclineth to pleasure, I forsooke mine olde compantions to search for newe friends: I reected the grave and fetherite counsaille of Eubulus, to follow the braunescke humour of mine owne will. I addiced my selfe wholie to the seruice of women, to spend my life in the laps of Ladies, my lands in maintenancie of brauerie, my wit in the vanities of idle Sonnets. I had thought that women had been as we men, that is, true, faithfull, zealous, and constaunce: but I perceiue they be rather woe unto men by their falsehode, realousie, and inconstancie. I was halfe perswaded, that they were made of the perfection of men, and would be comforters, but now I see they haue fested of the infection of the Serpent, and will be corrasives.

The Phisition saith, it is daungerous to minister phisick unto the patient that hath a colde stomacke and a hot liuer, least in giuing warmth to the one, he inflame the other: so verily it is hard to deale with a woman, whose words seeme seruent, whose heart is coniealed into hard yce, least trusting their outward talke, he be betrated with

Euphues.

their inward trecherie. I will to Arthen, there to loose my bookes, no more in Naples to live with faire looks. I will to staine my selfe, as all youth hereafter shall rather rejoyce to see mine amendment, than be animated to follow my former life. Philosophy, Phisiche, Divinity, shall be my study. O the hidden secretes of Nature, the expresss image of Morall vertues, the equall ballance of iustice, the medicines to heals all diseases, how they begin to delight me. The Axiomes of Aristotle, the Maxims of Justinian, the Aphorismes of Galen, haue sodainly made such a breach in-
to my minde, that I seeme only to desire them, which did onely easilie detest them. If wit be employed to the honest studie of learning, what thing so precious as wit? If in the idle stade of loue, what thing more pestilent than wit? The profe of loue hath beene variisid in me, whome Nature hath indued with a little wit, which I haue abused with an obstatute will: most true it is, that the thing the better it is, the greater is the abuse, and that there is nothing, but through the malice of man, may be abused. Doth not the fire (an element so necessarie, that without it man cannot live) as well burne the house, as burne in the house, if it be abused? Doth not Triagle as well poison as helpe, if it be taken out of tym? Doth not Wine, if it be immoderatlie taken, kill the Stomachie, enflame the liner, mischiefe the dronken? Doth not Phisiche destroy if it be not well tem-
pered? Doth not Lawe accuse if it be not rightly interpre-
ted? Doth not Divinitie condemne if it be not faithfullye construed? Is not poison taken out of the Honiesuckle by the Spider, venom out of the Rose by the Canker, doung out of the Maple tree by the Scorpion? Cuen so, the grea-
test wickednes is drawne out of the greatest wit, if it bee abused by will, or entangled with the world, or inueigled with women.

But seeing I see mine owne impietie, I will endeauour my selfe to amend all that is past, and to be a myrrour of godlinesse hereafter. The Rose, though a little it be eaten with

Euphues.

with the Canker, yet being distilled, yoldeth sweete wa-
ter: the yron, though fretted with rust, yet being burnt in
the fire, shineth bright: and wit, although it hath bin eaten
with the Canker of his owne conceit, and festered with the
rust of baine loue, yet being purifid in the still of wis-
dome, and tried in the fire of zeale, will shine bright, and
smell sweete, in the nosethills of young nouices.

As therefore I gave a farewell to Lucilla, a farewell to
Naples, a farewell to women, so now I do give a farewell
to the world, meaning rather to macerate my life with me-
lancholie; than pine in follie; rather choosing to die in my
studie amiddes my booke, than to Court it in Italie, in
the compaines of Ladies.

Euphues having thus debated with himselfe, went to his
bed, there either with sleepe to deceiue his farcie, or with
musing to renue his ill fortune, or recant his oþre follies.
But it happened immediatlie Ferardo to retourne home,
who hearing this straunge event, was not a little amazed,
and was now more readie to exhort Lucilla from the loue
of Curio, than before to the liking of Philautus. Therefore
in all hast with watrie eyes, and a wosfull heart, began on
this manner to reason with his daughter.

Lucilla, (Daughter I am ashamed to call thy, seeing
thou hast neither care of thy fathers tender affection, nor
of thine owne credite) what spirit hath Inchaunted thy
spirit, that euerie minute thou alterest thy mind? I thought
that my hoarie haires should haue found comfort by thy
golden lockes, and my rotten age great ease, by thy ripe
yeares: but alasse, I see in thee neither wit to order thy do-
ings, neither will to frame thy selfe to discretion, neither
the nature of a childe, neither the nurture of a maiden, nei-
ther (I cannot without teares speake it) any regard to
thine honour, neither any care of thine honestie.

I am now enforced to remember thy Mothers death,
who I thinke was a Prophetesse in her life: for oftentimes
she would saie, that thou haddeſt more beautie than was
conuenient.

Euphues.

conuenient for one that shoulde be honest, and moche eache-
ring than was made for one that shoulde be a Matrone.

Would I had never lived to be so olde, or thou to be so
obstinate, either would I had died in my youth in the
court, or thou in thy cradle: I would to God that either I
had never been boorne, or thou never bred: Is this the com-
fort that the parent reapeth for all his care: Is obstinacie
paied for obedience: stubbornesse rendered for dutie: ma-
litious desperatnesse for filiall feare: I perceiue now that
the wisse Painter saue more than the foolish parent can,
who painted Ione going downward, saying: it might
well descend, but ascend it could never. Danaus, whome
they report to be the Father of fiftie Children, had among
them all, but one that disobeyed him in a thing most disho-
nest: but I that am Father to one more than I would bee,
although one be all, haue that one most disobedient to me
in a request lawfull and reasonable. If Danaus, seeing but
one of his daughters without a we, became himselfe with-
out mercie, what shall Ferardo do in this case, who hath one
and all most unnaturlall to him in a most iust cause: Shall
Curio enjoy the fruite of my trauailes, possesse the benefite
of my labours, inherit the patrimony of mine ancestours,
who hath neither wisedome to encrease them, nor wile to
keepe them.

Will thou Lucilla, bestowe thy selfe on such a one, as
hath neither comelinesse in his boode, nor knowledge in
his minde, nor credite in his Countre. Oh I would thou
haddest either haue ever faithfull to Philautus, or never
faulhesse to Euphues, or would thou wouldest be most fickle
to Curio. As thy beautie hath made thee the blaze of Italie,
so will thy lightnesse make thee the byword of the world.
O Lucilla, Lucilla, would thou wast lesse faire and more
fortunate, either of lesse honour or greater honestie, either
better minded or lesse buried.

Shall thine old Father line to see thee match with a young
fowe: Shall my kind heart be rewarded with such unkinde
hate,

Euphues.

hater? Ah Lucilla, thou knowest not the care of a Father, nor the dutie of a Childe, and as farre thou art from pietie, as I from crueltie. Nature will not permit me to disherit my Daughter, and yet it will suffer thee to dishonour thy Father. Affection causeth me to wish thy life, and shall it entice thee to procure my death? It is mine onely comfort to see thee flourish in thy youth, and it is thine to see me fadue in mine age. To conclude, I desire to live to see thee prosper, and thou to see me perish. But why cast I the effect of this unnaturalnesse in thy teeth, seeing I my selfe was the cause? I made thee a wanton, and thou hast made me a scold: I brought thee up like a cockney, and thou hast handled me like a corkcombe (I speake it to mine owne shame) I made more of thee then became a father, and thou less of me than becommeth a childe. And shall my loving care be cause of thy wicked crueltie? Yea, yea, I am not the first that hath been too carefull, nor the last that shall be hindred to unknowing: It is common to see fathers too fond, and chil-
dren too forward. Well Lucilla, the teares which thou seekest to trickle downe my cheeke, and my drops of bloud (whiche thou canst not see) that fall from my heart, enforce me to make an end of my talke: and if thou haue any dutie of a childe, or care of a friend, or cutteis of a straunger, or sa-
ling of a Christian, or humilitie of a reasonable creature, then release thy father of griefe, and acquire thy selfe of un-
gratefulnesse: Otherwise thou shalt but hasten my death, and increase thine owne defame. Which if thou doe, the
gaine is mine, and the losse thine, and both infinite.

Lucilla either so bewitched that she could not relent, or so wicked, that she would not yield to her father's request, answered him on this manner.

Deere Father, as you would haue me to shewe the dutie of a childe, so you ought to shewe the care of a parent, soz as the one standeth in obedience, so the other is grounded vpon reason. You would haue me as I owe dutie to you, to leave Curio, and I desire you, as you owe me any good
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Euphues.

loue, that may suffer me to enjoy him: If you accuse me of unnaturalnesse, in that I yield not to your request, I am also to condemne you of unkindnesse, in that you graunt not to my petition. You object I know not what to Curio, but it is the eye of the maister that falleth the horse, and the loue of the woman that maketh the man. To gaine reason for fancies, were to weigh the fire, & measure the windes. If therefore my delight be the cause of your death, I thinke my sorrowe would be an occasion of your solace. And if you be angrie because I am pleased, certes I deeme you would be content if I were deceased: which if it be so, that my pleasure broidre your paine, and mine annoie your joy, I may well say that you are an unkinde Father, and I an unfor-
tunate child. But good Father, either content your selfe with my choice, or let me stand to the maine chance, other-
wise, the griefe will be mine, and the fault yours, and both intollerable.

Ferardo being his daughter to have neither regard of her honour nor his request, conceiuued such an inwarde griefe, that in shourt space he died, leaving Lucilla the only heire of his lands, and Curio to possesse them; but what end came of her, seeing it is nothing incident to the Historie of Euphues, it were superfluous to insert it; and so incredible, that all women could rather wonder at it, than beleue it: which event being so strange, I had rather leue them in a muse what it shold be, than in a maze in telling what it was.

Philautus having intelligence of Euphues his successor, and the falsehode of Lucilla although he began to rejoyce at the miserie of his fellow, yet seeing her sicknesse, could not but lament her folly, and pittie his friends misfortune. Thinking that the lightnesse of Lucilla entised Euphues to so great liking.

Euphues and Philautus having conference betwixens themselves, casting discurtesis in the teeth each to the other, but chieflie noting disloyaltie in the demeanour of Lucilla, after

Euphues.

after much talk, renued their olde friendship, both abandoning Lucilla as most abominable.

Philautus was earnest to haue Euphues carry in Naples; and Euphues desirous to haue Philautus to Achaea, but the one was so addicted to the Court, the other to wedded to the Universitie, that each refused the offer of the other, yet this they agreed betwene themselves, that though their bodies were by distance of place seuered, yet the continuation of their mindes, shoulde never be separated by the length of time, or alienated by chaunge of soyle. I for my part, sayd Euphues, to confirme this league, gane the my hand and my heart, and so like wise did Philautus, and so shaking hands, they bid each other Farewell. Euphues to the intent he might bridle the overlaſhing affections of Philautus, conueyed into his hands a certayne Pamphlet, which he tearing, A cooling Card for Philautus, yet generally to be applyed to all louers, which I haue inserted as followeth.

A cooling Card for Philautus, and all other louers.



Using with my selfe beeing idle, howe I might well be imployed (friend Philautus) I could haue nothing ryther more fit to continue our friendship, or of greater force to dissolue our folly, than to write a remedie for that, which many iudge past cure, for Loue (Philautus) with the which I haue been so tormented, that I haue lost my time, shou to be troubled, that thou haue forgot reason, both so mangled with reuaise, inueigled by deceipt, and almost murthered by dissaine, that I can neither remember our miseries without griece, nor reberele our mishaps without grones. How wantonlie, yea, & how willingly, haue we abused our golden time, & misspent our gotten treasure. How curios were we to please our Lady,

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howe carelesse to displease our Lord? Howe deuout in seru-
ving our Crodille, howe desperate in forgetting our God? Ah my Philautus, if the wasting of our money might not
dehort vs, yet the wounding of our mindes should deterre
vs, if ceaon might nothing persuade vs to wisedome, yet
shame shoud pouoke vs to wit. If Lucilla reade this
trifle, she will straight proclaime Euphues for a fraptoour,
and seeing me fume my tippet, will either shut me out for
a wrangler, or cast me off for a wire dragger: either con-
uince me of mallice in bewraying their sights, or con-
demne me of mischiefe, in arming yong men against fier-
ting munions. And what then? Though Curio be as hot
as a toast, yet Euphues is as colde as a clocke, though he be
a Cocke of the game, yet Euphues is content to be crumen
and etie creake: though Curio be olde huddle and twang,
Ipse hee, yet Euphues had rather shrink in the wetting, than
waste in the wearing. I knowe Curio to be stede to the
backe, standard bearer to Venus campe, sworne to y crie w,
true to the crowne, Knight marshall to Cupide, and heire
appaunt to his kingdome. But by that time that he hath
eaten but one bathell of salt with Lucilla, he shall taste ten
quarters of soz.ow in his loun, then shall he finde for every
pint of Honie, a Galon of Gall: for every dramme of plea-
sure, an ounce of paine, for every inch of mirth, an elle of
moane. And yet Philautus, if there be any man in dispaire
to obtaine his purpose, or so obstatinate in his opinion, that
having lost his freedome by folly, would also lose his life
for loue, let him repaire her, and he shall reape such pro-
fite, as will either quench his flames, or all wage his furie,
either cause him to renounce his Ladie as most pernicious,
or redeeme his libertie as most precious. Come therefore
to me all ye louers y haue been deceipted by fancie, the glasse
of pestilence: or deluded by women, the gate of perdition; be
as earnest to sake a medicin, as you were eager to runne
into mischiefe: the Earth bringeth forth as well Endine to
delight y people, as Hemlock to endanger the patient, as wel
the

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the Rose to distill, as the Pettle to sting, as well the Bac to give Honie, as the Spider to yeld poison.

If my lewde life Gentlemen, haue giuen you offence, let my counsaile make you amends, if by my follie any be allured to lust, let them by my repentance bee drawne to conti- nencie. Achilles Speare coulde as well heale as hurt, the Scorpion though he sting, yet he stinges the paine, though the hearbe Nerius poison the shewe, yet it is a remedie to man against poison, though I haue infected some by exam- ple, yet I hope I shall comfort manie by repentance.

Whatsoeuer I speake to men, the same also I speake to women, I meane not to run with the Haire, and holde with the Hound, to carrie fire in the one hande and water in the other, neither to flatter men as altogether faultles, neither to fall out with women, as altogether guiltie, soz as I am not minded to picke a thanke with the one, so am I not de- termined to picke a quarrell with the other, if women be- not peruerse, they shall reape profit by remedie of pleasure. If Phillis were now to take counsaile, she woulde not bee so foolish to hang her selfe, neither Di do so sonde to die for Ae- neas, neither Pasiphae so monstrous to loue a Bul, nay Phæ- dra so vnnaturall to be enamoured to loue her sonne.

This is therfore to admonish all young Impes and Spo- uises in loue, not to blow the coales of fancy with desire, but to quench them with disdaine. When loue tickleth thee, de- cline it, lest it stifie thee, rather fast then furset, rather starue then strine to ercted. Though the beginning of loue bryng delight, the end bringeth destruction. For as þ first draught of wine doth comfort the stomacke, the second inflame the liner, the third fume into the head: so the first sip of loue is pleasant, the seconde perillous, the third pestilent. If thou perceiue thy self to be entised with their wanton glaunces, or allured with their wicked guiles, either enchanted with their beautie, or enamored with their brawerie, enter with thy selfe into this meditation.

What shall I gaine if I obteine my purpose: nay rather

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what shall I loose in winning my pleasure? If my Ladie
yelde to bee my louer, is it not likely she will bee anothers
leman? and if she be a modest Matrone, my labour is lost.
This therefore remaineth, that either I must pine in cares,
or perish with curses.

If she be chaste, then is she coie: if light, then is she im-
pudent: if a graue Matrone, who can iuste her? if a lewde
minton, who would wed her? if one of the Westall Virgins,
they haue bowed virginitie, if one of Venus Courte, they
haue bowed dishonestie: if I loue one that is faire, it will
kindle iealousie: if one that is foule, it will convert me in-
to phrensie. If fertile to beare children, my care is in-
creased, if barren, my course is augmented. If honest,
I shall feare her her death, if immodest, I shall be ide-
rie of my life.

To what ende then shall I loue in loue, seeing always
it is a life more to be feared then death; for all my time wa-
sted in sighes and woe: in sobs; for all my treasure spente
on iewelles; and spent in iollitie, what recompence shall I
reape besides repentance? What other reward shall I have
then reproche? What other solace then endelesse shame?
But happely thou wilt saie, if I refuse their curtesie, I shal
bee accounted a mecocke, a milksoppe, taunted and refut-
ted, with checke and checkmate, flouted and revoluted with
insolterable glas.

Alasse fond sole, art thou so pinned to their flænes, that
thou regardest more their babble then thine owne blisse,
more their frumpes then thine owne welfare? Wilt thou
resemble the kinde Spaniell, which the more he is beaten,
the fonder he is: or the foolish Ciesse, which will never a
way? Doest thou not know, that women deeme none hal-
ant, unlesse he be too ventrous? That they account one a da-
ffard if he be not desperate, a pinch-pennie if he be not pro-
digall, if silent, sa of, if full of wordes a sole? Peruerclig
do they alwaies thinke of their louers, and talke of them
scornesfully, iudging all to bee clownes which be not Cour-
tier,

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tiers, and all to be pinglers that be not courlers.

Seeing therefore the verie bosome of loue is lower, the bnd cannot be sweet: in time preuent daunger, least vntimely thou runne into a thousand perils.

Search the wounde while it is grēne, too late commeth the salue when the soze festereth, and the medicine bringeth double care, when the maladie is past cure.

Beware of delaies. What lesse then the graine of Mustard seede, in time almost what thing is greater then the stalke thereof? The slender twig groweth to a stately tree, and that which with the hand might easily hane been pulled vp, will hardly with the axe bee heven downe. The leaste sparke if it be not quenched will burst into a flame, the least Moath in time eateth the thickest cloath, and I haue reade that in a short space there was a towne in Spaine, vndermined with Conies, in Thesalia with Howles, with Frogs in Fraunce, in Africa with Flies.

If these sillie wormes in tracte of time overthrewe so statelie townes, how much more will loue, which creepeth secretlie into the minde, (as the ruske doeth into the yron, and is not perceiued) consume the bodie, yea and confounde the soule. Deserre not from houre to day, from day to moneth, from moneth to yeaare, and alwayes remaine in miserie.

He that to day is not willing, wil to morrow bee more wilfull. But alasse it is more common then lamentable, to behold the tottering estate of louers, who thinke by delaies to preuent daungers, with Oyle to quench fire, with smoke to clere the eye sight. They flatter themselues with a faining fare-well, desirring ouer vntill to morrow, when as their morrow doeth alwaies increase thy sorrow. Let neither their amiable countenance, neither their painted protestations, neither their deceiptfull promises allure the to delaies.

Thinke this with thy selfe, that the sweete songes of Calipso, were subtile snares to entise Vlysses, that the Crab then

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then catcheth the Wyffer when the Sunne shineth : that Hiena when shee speaketh like a man deuileth most mischiefe, that women when they be most pleasaunt, pretende most mischiefe.

Follow Alexander, which hearing the commendation and singular comelinelle of the wife of Darius, so couragouslie withstood the assaultes of fancie : that he would not so much as take a view of her beautie.

Imitate Cyrus, a King endued with suche continencie, that he loathed to looke on the heauenly hew of Panthea, and when Araspis tolde him that shee excelled all mortall wightes in amiable shew, by so much the more (said Cyrus) I ought to restraine from her sight, for if I follow thy counsell in going to her, it may bee I shal desire to continue with her, and by my light affection neglect my serious affaires. Learne of Romulus to abstaine from Wine, bee it neuer so delicate : of Agesilaus to despise costlie apparrell, bee it neuer so curious : of Diogenes to detest women be they never so comely.

He that toucheth pitch shall be defiled, the soore eie infecteth the sounde, the societie with women breedeth securitie in the soule, and maketh all the sences, sencelesse. Moreover, take this counsell as an Article of thy Crade, which I meane to follow as the chiefe argument of my faith, that Idlenesse is the onelie nurse and nourisher of sensuall appetite, the sole maintenance of yowthly affection, the first shaste that Cupide shotteth in the hotte liuer of a hedesesse louer.

I would to God I were not able to finde this for a truthe by mine owne triall, and I woulde the example of others idlenesse had caused me rather to auoide that fault, then experience of mine owne follie.

How dissolute haue I been in striuing against god counsaile : Howe resolute in standing in mine owne conceite : How forward to wickednesse : Howe froward to wisedome : Howe wanton with too much cockering : Howe waywarde in hearing

Euphues.

bearing correction: Neither was I much unlike these abbay lubbers in my life (though farre unlike them in beliefe) who laboured till they were colde, eate till they sweate, and lay in bed till their bones akes.

note.
Hernes commeth it Gentlemen, that loue crepeth into the minde by priuie craste, and keepeth his holde by mains courage.

The man being idle, the mind is apt to all vncleannes: the mind being voide of exercise, the man is voide of honestie: Doeth not the rust fret the hardest yren, if it be not v-sed: Doth not the Moath eate the finest garment if it be not wozne: Doth not Hosse grow on the smoothest stonyne, if it be not stirred: Doth not impietie infect the wisest wit, if it be giuen to idlenesse: Is not the standing water sooner frozen then the running streame: Is not he that sitteth more subiect to sleepe then he that walketh: Doth not common experiance make this common vnto vs, that the fattest grounde bringeth forth nothing but weedes if it bee not well tilled, that the sharpest wit inclineth onely to wickednesse, if it bee not exercised: Is it not true, which Seneca reporteth, that as too much bending breaketh the bow, so too much remission spoileth the mind. Besides this, immoderate sleepe, immoderite plaie, unsatiable swilling of Wine, doth so weaken the sensces, and bewitch the soule, that before we seeke the motion of loue, we are resolued to lust. Eschue idenes my Philautus, so shalt thou easlie unbend the bow, and quench the brands of Cupide. Loue gives place to labour, labour and thou shalt never loue. Cupide is a crastie childe, following those at an inch that studie pleasure, and byng those swifly that take paines.

Ende thy minde to the Lawe, whereby thou maiest haue understanding of olde and auncient customes, defende thy Clientes, enrich thy Cofers, and carrie credite in thy Countrie.

If Lawe seeme loathsome vnto thee, search the secrets of
Whiche, whereby thou maist knowe the hidden nature of
heates,

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herbes, wherby thou maist gather profitte to thy purse, and pleasure to thy minde. What can be more exquisite to humaine affaires, then for euerie feauer be it never so hote, for euerie Palsie be it never so colde, for enerie infection, be it never so straunge, so giue a remedie? The olde verste Bansteth as yet in his old vertue. That Galen glueth gods, Iustinaian honours.

If thou be so nice, that thou canst no way broke the practise of Philicke, or so vnwise, that thou wilst not beate thy braines about the institutes of the Lawe, conser all thy studie, al thy time, al thy treasure, to the attaining of the sacred and sincere knowledge of Diuinitie. By this maist thou bridle thine incontinencie, raine thy affections, restrain thy lust. Here shalt thou beholde as it were in a glasse, that all the glorie of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapour, a bubble, a blast: of such shorntesse, that David saith, it is but a spanne long: of such sharpnelle, that Iobe noteth it replenished with all miseries: such vncertaintie, that we are no sooner borne, but we are subiect to death: the one falle no sooner on the grounde, but the other readie to slip into the graue. Here shalt thou finde easse for thy burthen of sinne, comfort for thy conscience pined with vanitie: mercie for thy offences, by the martyrdome of thy saviour.

By this thou shalt be able to instruct those that be weak, to confute those that be obstinate, to confound those that bee erronious, to confirme the fauful, to comfort the desperat, to cut off the presumptuous, to sauue thine owne soule by thy sure faith, and edifie the hearts of manie by thy sounde doctrine. If this seeme too straight a diet for thy strange disease, or too holie a profession for so hollow a person, then employe thy selfe to marciall feates, to iustis, to turneis, yea, to all tormentis, rather then to loyter in loue, and spend thy life in the laps of Ladies.

What more monstrous can there be, then to see a young man

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man abuse those gistes to his owne shame, which God hath giuen him for his owne preferment? What greater infamie, then to conferre the sharpe wit to the making of lewde sonnets, to the idolatrous worshipping of their Ladies, to the baine delights of fancie, to all kinde of vice, as it were against kind and course of Nature? Is it not follie to shew wit to women, which are neither able nor willing to receiue fruit thereof.

Doest thou not know that the tree Siluacenda, beareth no fruit in Pharo? That the Persian tree in Rhodes doth onelie war green, but never bring forth Apple. That Amonius and Nardus will onelie grow in India, Balsamum onelie Syria, that in Rhodes no Eagle will build her nest, no Owl live in Crete, no witte syng in the will of women? Mortifie therefore thy affections, and force not Nature against Nature to strive in vaine. Goe into the Countrie, looke to thy groundes, yoake thine Oren, follow the Plough, graft thy trees, beholde thy cattell, and devise with thy selfe howe the encrease of them may increase thy profit. In Autumne pull thine Apples, in Sommer pile thy Haruest, in the Spring trimme thy Garden, in the Winter thy woods, and this beginning to delight to be a god Husbande, thou shalt beginne to detest to bee in loue with an idle hulswife: when profit shall beginne to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with loue. For honest recreation after thy toyle, vse hantynge or hawkyng, either rouse the Deare, or unpearch the Pheasant, so shalt thou roote out the remembraunce of thy former loue, and repent thee of suche folishe lust. And althoough thy swete heart binde thee by oath alwaie to holde a Candle at her Shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, lie into the Countrie, neyther water thou thy plantes in that thou deparkest from thy Piggies ne, neyther stande in a mamereng whether it bee besse to departe or not: but by how much the more thou art willing to goe, by so much the

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more hasten the steps: neither faire for thy selfe any staine, les excuse whereby thou maist tarrie. Neither let raine nor thunder, neither lightning nor tempest staine thy tourney, and recken not with thy selfe howe many miles thou hast gone, that sheweth warinette, but how many thou hast to go, that proueth mandinette.

But foolish and franklike louers will dieme my preceptes hard, and esteeme my persuasions haggard: I must of force confesse, that it is a corrosive to the stomacke of a louer, but a comfort to a godly liuer, to run through a thousande pikes to escape ten thousande perils. Dower potions bring sounde health, sharpe purgations make shord diseases, and the medcine þ more bitter it is, the more better it is in working. To heale the bodie we triis Phisicke, search cunning, proue sorcery, venture through fire and water, leaving nothing unsought, that may be gotten for mony, be it neuer so much, or procured by any means, be they neuer so unlawful. How much more ought we to hazard all thinges for the safegard of minde, and quiet of conscience? And certes easier will the remedie be, when the reason is espied: do you not know the nature of women which is grounded onelie vpon extremities?

Do they thinke anie man to delight them, vnlesse he doate on them? Any to be zealous, except they be iealous? Any to be seruent, in case he be not furious? If he be cleanly, then tearme they him proude: if meane in apparrell, a sounen: if tall, a lunges: if shord, a dwarfe: if bold, blunt: if shamefult, a coward: Insomuch as they haue neither meane in their frumps, nor measure in their folly. But at þ first the Dre weildeth not the yoake, nor the Colt the snaffle, nor the louer his counsaile, yet time causeth the one to bend his necke, the other to open his mouth, and should enforce the third to yeld his right to reason. Lay before thine eyes, the slightes and deceites of thy Ladie, her snatching in iest, and keeping in earnest, her periurie, her impietie, the countenaunce shē sheweth to theē of course, the loue shē bearest

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beareth to others of yeale, her open mallice, her dissembled
mischiese.

¶, I would in repeating their vices thou couldest be
as eloquent, as in remembraunce them thou oughtest to be
penitent: be she never so comely call her counterfeit, be she
never so straight, thinke her crooked: and wrost all parts of
her body to the worst, be she never so worthy. If she be well
set, then call her a Bosse: if slender, a Yassil twig: if Put-
browne, as blacke as a coale, if well couloured, a painted
wall: if she be pleasante, then is she a wanton: if sullen, a
clowne: if honest, then is she coy: if impudent, a harlot.

Search every baine and sinow of their disposition: if
she haue no sight in descent, desire her to chaunt it: if no
cunning to danace, request her to trip it: if no skill in
Musick, proffer her the Lute, if an ill gate, then walke with
her: if rude in speech, talke with her: if she be gag toothed,
tell her some merrie iest to make her laugh: if pinke eied,
some dolefull historie to cause her weape: in the one, her
grinning will shewe her deformied, in the other, her whi-
ning like a pigge halfe roasted.

It is a wrold to see how commonly we are blinded with
the collusions of women, and more entised by their orna-
ments being artificiall, than their proportion being natu-
rall. I loath almost to thinke on their ointments, and A-
pothecaries drugs, the saking of their faces, and all their
sibbersauces, which bring queasinesse to the stomacke, and
disquiet to the minde.

Take from them their periwigges, their paintings,
their jewelis, their rolles, their boulsterings, and thou
shalt soon perceiue that a woman is the least part of her
selfe. When they be once robbed of their roabes, then will
they appeare so odious, so vglie, so monstros, that thou
wilt rather thinke them Serpents than Saints, and so
like hagges, that thou wilt feare rather to be inchaunted
than enamoured. Looke in their Closets, and there shalt
thou finde an Apothecaries shop of swete confectiones, a

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Surgions Wore of sundrie lawnes, a Pedlers pack of newe
sangles. Besides all this, their shadowes, their spots, their
lawnes, their lesekies, their ruffes, their rings, shew them
rather Cardinalls Curtisans, than modest Patrones, and
more carnally affected, than moued in conscience. If every
one of these things severally be not of force to moue thee,
yet all of them toynely should mortifie thee.

Moreover, to make thee the more stronger to striue a-
gainst these Syrens, and more subtil to deceiue these tame
Serpents, my counsaile is, that thou haue more strings to
thy bowe than one, it is safe riding at two Ankers, a fire di-
vided in twaine burneth flower, a fountaine running into
many rivers, is of lesse force, the minde enamoured on two
women, is lesse affected with desire, and lesse infected with
despaire: one loue expelleth another, and the remembrance
of the later, quencheth the concupiscence of the first.

Pet if thou be so weake, being bewitched with their
wiles, that thou hast neither will to eschue, nor wit to a-
uoid their compaニー. If thou be either so wicked, that thou
wilt not, or so wedded, that thou canst not abstaine from
their glauances, yet at the least dissemble thy griefe. If
thou be as hot as the mount Aetna, faine thy selfe as colde
as the hill Caucasus, carie two faces in one hode, couer thy
flaming fancie with fained ashes, shewe thy selfe sounde
when thou art rotten, let thy hiew be merrie, when thy
heart is melancholie, beare a pleasant countenance with
a pined conscience, a painted heath, with a leaden dagger.
Thus dissembling thy griefe, thou mayest recure thy dis-
ease: Loue crepeth in by stealth, & by stealth slideþ away.

If she breake promise with thee in the night, or absent
her selfe in the day, seeme thou carelesse, and then will she
be carefull: if thou languish, then will she be lauish of her
honour, yea, and of the other straunge beast her honestie.
Stand thou on thy pantussels, and she will baile honest.
Lie thou a loue, and she will ceaze on the lure: if thou passe
by her doore, and be called backe, either seeme thou dease
and

Euphues to Philautus.

and do not heare, or desperate, and not to tire. Flye the place, the parlors, the portals, wherein thou hast beene conuersant with thy Ladie, yea Philautus, shunne the streete where Lucilla doth dwelle, least the sight of her windowe renue the summe of thy sorrow.

Yet although I would haue thee precise in keping these precepts, yet would I haue thee to auoid solitarynesse, that breedes melancholie: melancholie, madnesse: madnesse, mischiefe, and bitter desolation: haue euer some faithfull pherie, with whome thou maist communicate thy counsailes, some Pilades to encourage Orestes, some Damon to release Pithias, some Scipio to recure Lelius. Phillis in wandring the woods, hanged her selfe. Asstrachus forsaking companie, spoyled himselfe with his owne bodkin. Biarus a Romaine, more wise than fortunate, being alone, destroyed himselfe with a pothard. Beware of solitarinessse.

But although I would haue thee vse company for thy recreation, yet would I haue thee alwaies to leue the company of those that accompany thy Lady: yea, if she haue any iewell of thine in her custodie, rather loose it, than go for it: least in seeking to recouer a trifle, thou renue thine olde trouble. Be not curious to curle thy haire, nor carefull to be neate in thy apparell: be not prodigall of thy golde, nor precise in thy going: be not like the Englishman, which preferreth euerie strange fashion, before the vse of his Countrie. Be thou dissolute, least thy Ladie thinke thee foolish in framing thy selfe to euerie fashion for her sake. Beweare not their oaths and solempne protestations, their exorcismes and coniurations, their feares which they haue at commandement, their alluring looks, their treading on the toe, their unsavourie boiss.

Let euerie one loath his Ladie, and be ashamed to be her seruant. It is riches and ease that nourisheth affection, it is plaine, Wine, and wantonnesse, that feedeth a louer as fat as a stoe: refraining from all such creatures as shal provoke thyne appetitie to lust, and all such meanes as may allure thy minde.

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Euphues to Philautus.

minde to folly. Take chere water for strong wine, browns bread for fine manchet, bise and brevis for Musiles and Partridge: for ease, labour: for pleasure, paine: for surfeiting, hunger: for sleepe, watching: for the felowship of Lawdyes, the company of Philosophers. If thou say to me, Phisition heale thy selfe: I answere, that I am melle well purged of that disease, and yet I was never more willing to cure my selfe, than to comfort my friend. And seeing the cause that made in me so cold a denotion, should make in the also as frozen a desire, I hope thou wilt be as readie to provide a salve, as thou wast hasty in seeking a soore. And yet Philautus, I wold not that all women shold take pepper in the nose, in that I haue disclosed the legerdeaines of a fewe, for well I knowe, none will winch except she be gauled, neither any be offended, vnlle she be guiltie. Therefor I earnestlie desire the, that thou shewe this card to none, except thou shewe also this my defence to them all. For although I waie nothing the ill will of light huswifes, yet wold I be loth to lose the god will of honest matrones. Thus being readie to goe to Athens, and readie there to entertaine the, whensoeuer thou shalt repaire thether, I bid the farewell, and flye Women.

Thyne ever,
Euphues.

To the graue Matrons, and honest maidens of Italie.



C^hristian matrons, because I wold neither be mistaken of purpose, neither misconstrued of mallice, least either the simple shold suspect me of follie, or the subtle condeme me of blasphemie, against the noble here of women, I thought god that this my fable shold be set downe to finde favour with the one, & confute the cauill of the other. Weldeus

Euphues to Philautus.

Melaine me Gentlewomen, although I haue been tolde to inueigh against many, yet I am not so bold to enue them all, though I see me not so gamesome as Aristippus to play with Lais, yet am I not so dogged as Diogenes, to abhorre all ladies, neither would I you shoulde thinke me so smitish (although of late I haue been very fantasticall) that for the light behaviour of a fesoie, I shoulde cell in question the demeanour of all. I knowe, that as there hath been an unchaste Helen in Greece, so there hath been also a chaste Penelop: as there hath bin a prodigious Pasiphae, so there hath been a godly Theocrita, though many haue desired to be beloved, as Jupiter loued Alemena, yet some haue wished to be imbraced, as Phrigius imbraced Piera: as there hath raigned a wicked Iezabell, so hath there ruled a devout Debora: though many haue been as sickle as Lucilla, yet hath there bin none as faithfull as Lucretia. Whatsoeter therefore I haue spoken of the splen against the slights and subtleties of women, I hope there is none will mislike it if she be honest, neither care I if any doe, if she be an harlot. The sower Crab hath the shewe of an apple as well as the Sutes Pippin, the blacke Rauen the shape of a bird as well as the white Swane, the lewde wight the name of a woman, as well as the honest matrone. There is great difference betwene the standing puddle & the running streame, yet both water: great oddes betwene the Adamant and the Dominice, yet both stones: a great distinction to be put betwene Vitrum and the Chrystall, yet both Glasse: great contrarietie betwene Lais and Lucretia, yet both women. Seeing therefore one may loue the cleare Conduit water, though he loath the muddie ditch, and weare the precious Diamond, though he despise the ragged brinke. I thinke one may also with safe conscience reuerence y modest seru of honest spaidens, though he forsware the lewd sort of unchaste minions. Ulysses though he detested Calipso with her sagred voice, yet he imbraced Penelope with her rude dis-taste. Though Euphues abhoyre the beautie of Lucilla, yet

et cetera

P

will

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Euphues to Philautus.

will he not abstaine from the company of a grane mayden. Though the teares of the Hart be salt, yet the teares of the Boare be swete: though the teares of so de women be countersaite to deceiue, yet the teares of many be currant to trie their loue. For my part will honour those alwaies that be honest, and worship them in my life, whiche I shall knowe to be worthie in their living: neither can I promise such precisenesse, that I shall never be caughte againe with the baite of beautie; for although the falsehood of Lucilla haue caused me to forsake my wonted dotage, yet the fauour of some Ladie may cause me once againe to fall into mine olde disease. For as the fire stome in Lyguria, though it be quenched with milke, yet againe is kindled with wa-
ter, or the rootes of Anchusa, though it be hardned with wa-
ter, yet againe it is made soft with Dile, so the heart of Eu-
phues inflamed earst with loue, although it be cooled with
the deceits of Lucilla, yet will it againe flame with the
loyaltie of some honest Ladie, and although it be hardned
with the water of wylynesse, yet will it be mollified with
the Dile of wisdom. I presume therefore so much upon the
discretion of you Gentlewomen, that you will not thinke
the worse of me, in that I have thought so ill of some women,
or loue me the worse, in that I loath some so much.
For this is my fauour, that some one Rose will be blaste in
the bud, some other never fall from the stalke: that the
Dake will sone be eaten with the worme, the Walnut
tree never: that some women wil easly be entised to folly,
some other never allured to vanitie: You ought therefore
no more to be agreed with that which I haue sayd, than
the Mint Maister to see the coiner hanged, or the true Hub-
bet the false traitor arraigned, or the honest man the thiefe
condemned. And so farewell.

Y DU haue heard (Gentlemen) how sone the hot desire of
Euphues was turned into a colde devotion, not that van-
tie caused him to change, but that the sickleesse of Lucilla
enforced

Euphues and his Ephebus.

enforced him to alter his minde. Hauing therefore determined with himselfe never againe to be entangled with such sond delights, according to the appointment made with Philautus, he immediatly repaired to Athens, there to follow his owne private studie: and calling to minde his former losenes, and how in his youth he had mispent his lime, he thought to giue a cauerat to all parents how they might bring vp their children in vertue, and a commandement to all youth, how they shold frame themselves to their fathers instructions: in which is plainly to be seene, what wit can and will do if it be well employed, which discourse followeth, although it bring lesse pleasure to your youthfull minds, than his first discourse, yet will it bring more profit: in the one being contained the race of a Louer, in the other the reasons of a Philosopher.

Euphues to his Ephebus.

Et is commonly sayd, yet do I thinke it a common lye, that Experience is the mistresse of soles, for in my opinion they be most soles that want it. Neither am I one of the least that haue tryed this true, neyther he only that heretofore thought it to be false. I haue been haere a Student of great wealth, of some wit, of no small acquaintance, yet haue I learned that by experiance, þ I shold hardly haue seene by learning. I haue throughtly listid the disposition of youth, wherein, I haue founde more bran than meale, more dolwe than leaven, more rage, than reason. He that hath been burned, knoweth the force of the fire, he that hath been stong, remembryeth the smart of the Scorpion, he that hath endurid the bunts of fancie, knoweth best how to eschue the broyles of affection. Let therefore my counsaile bee of such authoritie, as it may command you to be sober, your conuersation of such integrity,

Euphues and his Ephebus.

as it may encourage me to goe forward in that whiche I haue taken in hand: the whole effect shall be to set downe, a young man, so absolute, as that nothing may be added to his further perfection. And although Plato hath been so curios in his Common weale, Aristotle so precise in his happie man, Tullie so pure in his Drator, that we may well wish to see them, but never haue any hope to enjoy them, yet shall my young Impe be such a one, as shall be perfect every way, and yet common, if diligence and industrie be imployed to the attaining of such perfection. But I could not haue young men shewe to follow my precepts, or idle, to deferre the time, like Saint George, who is euer on horsebacke, yet never rideth.

If my counsaile shall seeme rigorous to Fathers, to instruct their chldren, or heauie for youth to follow their parents will: let them both remember that the Estridge distreth hard yron to preserue his health, that the souldyer lieth in his harowesse to atchiae conquest, that the sickle patient swalloweth bitter pilles to be eased of his griefe, that youth should endure sharpe stormes to finde reliefe.

I my selfe had beene happie, if I had beene vnsfortunate, wealthy, if least meanly, better learned, if I had ben better liued: We haue an olde (Prouerbe) youth will haue his course. Ah Gentlemen, it is a course which we ought to make course account of, replenished with more miseries than olde age, with more sinnes than commone cutthoats, with more calamities than the date of Priamus: we are no sooner out of the shell, but we resemble the Cocyx, which destroyeth her selfe through selfe will, or the Pellican, which pearceth a wound in her owne breast: we are either lead with a vaine glory of our proper personage, or with selfe loue of our owne capacite, either entangled with beauty, or seduced by idle pastimes, either witcht with vicious company of others, or inueigled with our owne conceits: of all these things I may the bolder speake, hauing tryed it true to mine owne trouble.

To

Euphues and his Ephebus.

To the intent therefore that all young Gentlemen
might shunne my former loosenesse, I hane set it downe,
and that all might follow my future life, I meane heere to
shewe what fathers shoulde do, what childdren shoulde follow,
desiring them both not to reiect it, because it procedeth
from one which hath been lewde, no more then if they wold
neglect the golde because it lieth in the durtis earth, or the
pure wine, for that it commeth out of a homelie presse, or
the precious stone Actites, whiche is founde in the filthie
nestles of the Eagle, or the precious Gemme Draconites,
that is sicer taken out of the head of the poysoned Dragon.
But to our purpose.

That the childe bee true borne,
no bastard.



First, touching the procreation, it shall semone-
cessarie to intreat of: whosoeuer he be that de-
sireth to be the sire of an happie sonne, or the
Father of a faylunate childe, let him abstaine
from those women, whiche be either base of
birth, or bare of honestie: for if the mother be noted of in-
continencie, or the Father of vice, the childe will either du-
ring life be infected with the like crime, or the trecheries
of the parentes, as ignomie to him will be cast in his teeth:
For we commonly call those vnhappie childdren, whiche haue
sprung from vnhonest parentes. It is therefore a great trea-
sure to the Father, and tranquilitie to the mind of the child,
to haue that libertie which both nature, lawe, and rehson
hath set downe. The guiltie conscience of a Father that
hath troden awry, causeth him to think and suspect that his
Father also went not right, whereby his owne behaviour
is as it were a witnesse of his own basenesse: even as those
that come of a noble progenie boast of their gentrie: Here-
upon it came, that Diophantus Themistocles his son, would

Euphues and his Ephesus.

often and that openly say in a great multitude, that whatsoever he should seeme to request of the Athenians, he shoud be sure also to obtaine, for saith he, whatsoever I will, that will my mother, & that my mother saith, my father saith, and what my father desreth, that the Athenians will grant most willingly. The holde courage of the Lacedemonians is to be praised, which set a fine on the head of Archidamus their King, for that he had married a woman of a small personage, saying he minded to get Queens, not Kings to succeede him. Let vs not omit that which our auncestors were wont preciselie to keepe, that men shoud either be sober or drinke little wine, that would haue sober and discrete chil- dren, for that the fact of the father would be figured in the infant. Diogenes therefore seeing a young man either overcome with drinke, or bereaved of his wits, cried with a loud voice: Youth, youth, thou hadst a drunken Father. And thus much for procreation, now how the life shoud be lead, I will shewe briefly.

¶ How the life of a young man should be lead.

Here are thise things whiche cause perfeccion in a man: Nature, studie, Use, Reason; call Discipline, Use, Exercise: if anie one of these braunches want, certaintly the tree of Vertus must needes wither. For Nature without Discipline is of small force, and Discipline without Nature more feble: if exercise or studie be boide of any of these, it availeth nothing. For as in tilling of the ground and husbandrie, there is first chosen a fertile soile, then a cunning swer, then god seede: even so must we compare Nature to the fatte Earth, the expert husbandman to the Scholemaister, the faculties and sciences to the pure seeds. If this order had not been in our predecessours, Pythagoras, Socrates, Plato, and whosoever was renowned in Greece, for

Euphues and his Ephebus.

for the glorie of wisedome, they had never bane eternis-
hed for wise men, neither canonised as it wers for Saints,
among those that studie Sciences. It is therefore a molte
evident signe of Gods singular fauoure towardes him that
is indued with all these qualitie, without the which, man
is most miserable. But if there be anie one that thinketh
wit not necessarie to the obtaining of wisedome; after hee
hath gotten the waie to Vertue by industrie and exerçise,
hee is an heretike, in my opinion touching the true faith
of learning, for if Nature plaie not her part, in vaine
is labour, and as it is said before, if Studie bee not employ-
ed, in vaine is Nature. Sloth turneth the edgs of wit,
Studie sharpeneth not the minde, a thing be it never so
easie is harde to the (idle) a thing bee it never so harde, is
easie to the witte well employed. And molte plainlie we
may see in manie thinges the efficacie of industrie and la-
bour.

The little droppes of raine pearce the harde Marble,
Iron with often handling is worne to nothing. Besides
this, Industrie sheweth her selfe in other thinges, the fer-
tile soyle if it bee never tilled doeth ware barren, any that
which is most noble by nature is made molte vile by neg-
ligence, what tree if it bee not topped beareth anie fruite?
What Vine if it bee not proyned, bringeth forth Grapes?
Is not the strenght of the boodie turned to weakeenesse
with too much delicacie? were not Milo his armes bralon-
fallen for wante of wrostlyng. Moreouer, by labour the
fierce Unicorn is tamed, the wildest Hawicon is recklis-
med, the greatest Bulwarke is lacked. It was well an-
swered of that man of Thessalie, who being demanded
who among the Thessalians were reputed most vile, those
said he that live at quiet and ease, never gaigng themselves
to martiall affaires: but what should one vse manie wordis
in a thing alreadie proued. It is custome, use, and exerçise,
that bring a young man to vertue, and vertue to his per-
fection.

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Lycurgus

Euphues and his Ephebus.

Lycurgus the lawe giner of the Spartans did nourishe two Whelpes, both of one sire and one damme, but after a sundrie manner, for the one he framed to hunt, and the other to lye alwaies in the chimmies ende at the Porrege Pot, afterward calling the Lacedemonians into one assemblie, he said: To the attaining of Vertue, ye Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth which I will make manifeste unto you by triall, then bringing forth the whelpes, and setting downe there a Potte and a Hare, the one ranne at the Hare, and the other at the Porrege Potte: the Lacedemonians scarce understanding this mysterie, he saide: Both of these bee of one sire and one damme, but you see how Education altereth Nature.

¶ Of the Education of youth.



It is most necessarie & most naturall in mine opinion, that the Mother of the childe bee also the Nurse, both for the entire loue she beareth to the babe, & the great desire she hath to haue it well nourished: for is there anie one more meete to bring vp the Infant, than she that boore it? Why wil any be so carefull for it, as she that byre it? For as the throbbes and thowes in chylborth wrought her paine to the smiling countenance of the Infant increaseth her pleasure. The byred Nurse is not unlike to the byred servant, which not for god will, but gaine, not for the loue of the man, but for the desir of the money, accomplisheth his dayes worke.

Moreover, Nature in this point enforceth the mother to nurse her owne childe, which hath giuen unto every beare milke to lassour her owne, and we thinketh Nature to be a most prouident foresser and prouider for the same, which hath giuen to a woman two pappes, that if she could con-

ceas

Euphues and his Ephebus.

ceyn two, shē might have wherwith also to nourish twain, and that by sucking of the mothers breast there might bee a greater loye, both of the mother towards the childe, and the childe towards the mother, which is verie likely to come to passe, for we see commonly those that eate and drinke and liue togither, to be more zealous one to the other, then those that mate sildome, is not the name of a mother more sweet? If it be, why is halfe that Title bestowed on a Woman, whiche never felte the paines in conceiuyng, neither can conceive the like pleasure in nourishing, as the Mother doeth? Is the Earth called the mother of all thinges, onely because it bringeth forth? No, but because it nourisheth those thinges that spring out of it, whatsoeuer is bred in the Sea, is fedde in the Sea, no plant, no tree, no hearbe commeth out of the grounde that is not moistened, and as it were nursed of the moysture and milke of the earth: the Lionesse nurseth her whelpes, the Rauen cherisheth her birdes, the Viper her broode, and shall a woman cast away her babe?

I account it cast away, which in the swithe clookes is cast aside, and little care can the mother haue, which can suffer such crueltie. And can it be tearmed with anie other title then crueltie, the Infant yet looking red of the mother, the mother yet breathing through the tormentes of her trauaile, the childe crying for helpe, which is said to moue wild beastes, even in the selfe saide moment it is borne, or the nexte minute, to deliuer it to a straunge Nurse, which perhaps is neyther wholesome in bodie, neyther honest in maners: which estemeth more thy argent, although a trifle, then thy tender Infant, thy greatest treasure? Is it not necessarie and requisite, that the Babe be nursed with that true accustomed iuyce, and cherished with his wonted heat, and not fedde with counterfaite myte? Wheate thowng into a straunge grounde, turneth to a contrarie graine, the Wine translated into another soyle chaungeth his kinde. A slippe pulled from the Sialke withereth, the young childe

Euphues and his Ephebus.

as it were sippid from the papcs of the mother, either chaungeth his Nature, or altereth his disposition. It is prettie saide of Horace. A new vessell will long time sanguine of that liquor, that is first powred into it, and the Infant will euer smell of the Nurses maners having tasted of her milke.

Therefore let the mother as often as she shall behold these two fountaines of milke, as it were of their own accord flowing & swelling with liquor, remember that she is admo- nished of Nature, yea commaunded of dutie, to cherish her owne child with her own teats, otherwhile when the Babe shall now begin to tattle and call her Mamma, with what face can she heare it of his mouth, unto whom she hath de nied Mamma? It is not milke onelie that increaseth the Strength or augmenteth the bodie, but the naturall heat and agreement of the mothers bodie with the childe, it craueth the same accustomed moisture that before it received in the bowels, by the which the tender partes were bounde and knit togither, by the which it increased and was succoured in the bodie.

Certes I am of that minde, that the wit and disposition is altered and chaunged by the milke, as the moisture & sap of the Earth doeth chaunge the Nature of that tree or plant that it nourisheth. Wherefore the common bye word of the common people, seemeth to be grounde vpon god exper ience, which is: The fellowe hath sucked mischiese eu en from the teate of his Nurse: The Grecians when they saw anie one sluttishly fedde, they woulde saie eu en as Nurses, whereby they noted the great disliking they had of their fulsome feeding. The Etimologie of Mother among the Grecians, may aptly be applied to those mothers which vn naturallie deale with their Children, they call it Meter a Meterine, that is, Mother, of not makyng muche off, or of not nourishing. Whereof it commeth, that the Sonne doth not with depe desire loue his Mother, neither with dutie obey her, his naturall affection beynge as it were diuided, and

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and distraught into twaine, a Mother and a Nurse: Heres of it procedeth, that the Mother beareth but a colde kinde-nesse towardes her childe, when shē shall see the nature of the Nurse in the nurture of the Childe. The chiefeſt way to learnyng is, if there bee a mutuall loue and ſeruent deſtre, betwene the teacher and him that is taught, then verelie the greateſt fortherance to Education is, if the mo-ther nouriſh the childe, and the childe ſucke the mother, that there bee as it were a relation and reciprocall order of affec-tion.

Pet if the mother either for the euill habite of her bodie, or the weakeſſe of her paps, cannot though ſhe wold nurſe the Infant, then let her prouide ſuch a one, as ſhal be of god complection, honest condition, carefull to tender the childe, louing to ſee well to it, willing to take paines, diligent in tending and prouiding all things neceſſary, and as like both in the liniaments of the bodie and diſpoſition of the minde to the mother as may be. Let her forfet no occaſion that may bring the childe to quietneſſe and cleaneliſſe: ſo as the partes of a childe as ſone as it is borne, are framed and falſioned of the Midwife, that in all points it may be ſtraiſt and comelie: ſo the manners of the childe at the firſt are to be looked vnto, that nothing diſcommend the minde, that no crooked behaviour or vndecent demeanour be founde in the man.

Young and tender age is easilie framē to maners, and hardly are thole things mollified which are hard. For as the ſtæle is imprented in the ſoft Ware: ſo learning is ingrauen in the minde of an young Impe. Plato that diuine Phi-losopher, admoniſheth all Nurses and weaners of youth, that they ſhould not be too busie, to tell them ſonde ſables or filthie tales, leſt at their enterance into the world, they ſhuld be contaminated with vniſemly behaviour. Vnto the which, Phocilides the Poet doth pithecly allude, ſaying: Whiileſt that the childe is young, let him be instructed in vertue and litterature.

Euphues and his Ephesus.

Moreover, they are to be trained vp in the language of their Countrey, to pronounce aptlye and distinctly without stammering, everie worde and sillable of their nativus speche, and to bee kept from barbarous talke, as the ship from Rockes: leaste beeing affected with theyr barbarisme, they bee also infected with their vnkleane conuerstation.

It is an olde Proverbe, that if one dwelle the nexte doore to a Creple, hee will leatne to hault, if one be conuersant with an hypocrite, hee will sone endenaure to dissemble. When this young Infant shall growe in yeares, and bee of that ripenesse that he can conceiue learnyng, insomuch that hee is to bee committed to the tuition of some Tutor, all diligence is to be had to searche such a one, as shall neither be vnlearned, neither ill liued, neither a light person.

A Gentleman that hath honest and discreet seruants, disposes them to the increase of his Dignitez, one he appointeth Steward of his Courtes, another ouerseer of his landes, one his Factor in farre Countries for his merchandise, another Puruayour for his cates at home. But if among all his seruantes he shall espye one, either filthie in his talke, or foolish in his behaviour, either without wit, or void of honestie, either an unthristor, a wittal, him he setteth not as a Surveyor and ouerseer of his manors, but as a supervisor of his childrens conditions and maners: to him he committeth the guiding and tuition of his sonnes, which is by his proper nature a slave, a knaue by condition, a beast in behauior: and sooner will they bestow a hundred crowns to haue a Hoole well broken, then a childe well taugh. Wherein I cannot but meruell to see them so carefull to increase their possessions, when they be carelesse to haue thenselues that should inherite them.

A god and discrete Scholemaster should be such a one as Phoenix was, the instructor of Achilles, whome Pelles (as Homere reporteth) appoynted to that ende, that he should

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should be vnto Achilles, not onely a teacher of learning, but an example of god living. But that is most principally to be looked for, and most diligently to be sozescene, that such tutorz be sought out for the education of a yong childe, whose life had never been stained with dishonestie, whose good name hath never been called into question, whose maners hath been irreprehensible before the world. As Husbandmen hedge in their trees, so should god Scholemasters with good maners hedge in the wit and disposition of the Scholler, whereby the blossoms of learning may the sooner increase to a bud.

Many Parents are in this to be misliked, which having neither triall of his honestie, nor experiance of his learning, to whome they commit the childe to be taught, without any deepe or due consideration put them to one, either ignorant or obstinate, the which if they themselues should doe of ignorance, the folly cannot be excused: if of obstinate, their lewdnesse is to be abhored.

Some Fathers are overcome with the flatterie of those scotes, which profess outwardly great knowledge, and shew a certaine kinde of dissembling sinceritie in their life. Others at the intreating of their familiar friends, are content to commit their sonnes to one, without either substance of honestie, or shadoku of learning: By which their vndiscreet dealing, they are like those sicke men, which respect the expert and cunning Phisicion, and at the request of their friends, admit the heedlesse practiser, which daungereth the patient, and bringeth the bodie to his bane. Or not vnlke vnto those, which at the instant and importunate suite of their acquaintance, refuse a cunning Pilot, and choose an unskilfull Marriner, which hazardeth the Ship and themselves in the calmest Sea.

Good God, can there be any that hath the name of a Father, which will esteeme more the fancie of his friend, than the nurture of his sonne? It was not in vaine, that Crates would often say, that if it were lawfull euен in the market

Euphues and his Ephebus.

place he would cry out: Whether runne you Fathers, which haue all your carke & care to multiplie your wealth, nothing regarding your chilzen, unto whome you must leaue all. In this they resemble him, which is very curious about the shwe, and hath no care of the fote.

Beside this, there are many fathers so inflamed with the loue of wealth, that they be as it were incensed with hate against their chilzen, which Aristippus seeing in an old miser, did partly note it. This old miser asking of Aristippus, what he would take to teach & bring vp his sonne, answered, a thousand groates: a thousand groates? God sheld, answered this old huddle, I can haue two seruants of that p̄ce. Unto whome he made answere, thou shalt haue two seruants and one sonne, and whether wilt thou sell? Is it not absurd to haue so great a care on the right hand of the childe to cut his meate, that if he handle his knife in the left hand, we rebuke him severely, and to be secure of his nurture in discipline & learning? But what doe happen to those Parents that bring vp their chilzen like wantons.

When their sonnes shall growe to mans estate, disdaining now to be corrected, stubburne to obey, givning themselves to vaine pleasures, and vnseemely pastimes, then with the foolish trewant they begin to ware wise, and to repent them of their former follie, when their sonnes shall insinuate themselves in the companie of flatterers, (a kinde of men more perillous to youth, than any kind of beasts.) When they shall haunt Harlots, frequent Tauernes, bee curious in their attire, costly in their dyet, carelesse in their behaviour, when they shall either be common Dicers with Gamesters, either wanton dallyers with Ladies, either spend all their thift in w̄ine, or all their wealth on w̄omen: then the Father curseth his owne securitie, and lamenteth too late the childe's misfortune, then the one accuseth his Sire, as it were of mallice, that he woulde not bring him vp in learning, and himselfe of mischiefe, that he gaue not his minde to good letters. If these youths had
been

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been trained vp in the compaie of any Philosopher, they would never have been so dissolute in their life, or so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discrete demeanour that plaineth the path to felicitie.

If one haue either the gifte of fortune, as great riches, or of nature, as seemly personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our auncestours, as Ulisses sayd to Ajax, as for our nobilitie, our stocke, our kindred, and whatsoeuer we our selues haue not done, I scarcelie account ours. Riches are precious, but Fortune ruleth the roast, which oftentimes taketh away all from them that haue much, and giveth them more which hath nothing. Glorie is a thing worthie to be followed, but as it is gotten with great tra-uaile, so is it lost in a small time.

Beautie is such a thing that we commonly preferre before all things, yet it vadeth before we perceiue it to flourish: Health is that which all men desire, yet euer subiect to any disease: Strength is to be wished for, yet is it either abated with an Ague, or taken away with age: Whosoeuer therefore boasteth of force, is too beastlie, seeing that he is in that qualities not to be compared with beasts, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentlemen, that maketh the poore rich, the base borne noble, the subiect a soueraigne, the deformed beautifull, the sicke, whole: the weake, strong: the most miserable, most happie. There are two princiuall and peculiar gifts in the nature of man, Knowledge, and Reason: the one commaundeth, the other obateth: these things neither the whirling whelle of Fortune can chaunge, neither the deitfull cauiling of worldlings separate, neither sicknesse abate, neither age abolish.

It is onely Knowledge, which wozne with yeares, war-
eth yong, and whē all things are cut away with the Sicke
of

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of time, knowledge flourissheth so high, that Time cannot reach it. Warre taketh all things with it euен as the whirle spoile, yet must it leaue learning behinde it, wherefore it was wselie aunswered in my opinion of Stilpo the Philosopher: For when Demetrius wonne the Citie, and made it euен to the ground, leauing nothing standing, he demaunded of Stilpo, whether he had lost any thing of his in this great spoile, vnto whome he aunswered, no verily, for warre getteth no spoile of vertue.

Unto the like sence may the aunswere of Socrates bee applied, when Gorgias asked him whether he thought the Persian King happie or not: I knowe not said he, how much vertue and discipline he hath: for happiness doth not consist in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient than instruction for youth, so would I haue them nurtured in such a place as is renowned for learning, void of corrupt manners, vndesiled with vice, that seeing no vaine delights, they may the more easilie abstaine from licentious desires. They that studie to please the multitude, are sure to displease the wise: they that seeme to flatter rude people with their rude pretences, leuell at great honour, hauing no aime at honestie. When I was heere a Student in Athens, it was thought a great commendation for a young Scholler to make an Oration Extempore, but certainlie in my iudgement it is utterly to be condemned, for whatsoeuer is done rashly, is done also ratolie: hee that taketh vpon him to speake without premeditation, knoweth neither how to begin, nor where to ende, but falling into a vaine of babling, uttereth those things, which with modestie he should haue concealed, and forgetteth those things, that before he had conceiued. An Oration either pennied, either premeditated, kēpeth it selfe within the bounds of Decorum. I haue read, that Pericles beeing at sundrie times called of the people to pleade, would alwayes aunswere that he was not readie; euен after the same manner, Demosthenes beeing sent

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sent for to declaine amidst the multitude, sayd, and sayd,
I am not yet provided.

And in this invective against Mydas, he semmeth to
praye the profitablenesse of premeditation, I conesse, saith
he, y^e Athenians, that I haue studied and considered depe-
lie with my selfe what to speake, for I were a sor, if with-
out due consideration had of those things that are to bee
spoken, I should haue spoken vnauidedlie. But I speake
this not to this ende, to condemne the exercise of the wit,
but that I would not haue any young Scholler openlie to
exercise it, but when he should grove both in age and elo-
quence, insomuch as he shall through great vse and god
memoris be able aptly to conceiue, and readily to vster
any thing, then this saying Extēpōzē, bringēth an ad-
miration and delight to the auditorie, and singular prayse
and commendation to the Drator. For as he that hath
long time been fettered with chaynes, beeing released, hal-
teth through the force of his former yrons, so he, that hath
been vsed to a strict kinde of pleading, when he shall talke
Extēpōzē, will sauour of his former penning. But if
any will vse it as it were a precept for youth to talke Ex-
tempore, he will in time bring them to an immoderate
kinde of humilitie. A certaine Painter brought Appelles
to the countersaite of a face in a Table, saying: Loz Ap-
pelles, I drew this even now. Wherewato he replied. If
thou hadst been silent, I wouls haue iudged this picture to
hans been framed of the sobaine, I meruaile that in this
time thou couldest not paint many more of these. But re-
turne we againe. As I would haue tragical and statelis
stile shunned, so I would haue that abiect and base phrase
eschued, for this swelling kinde of talkes hath little mode,
tie, the other nothing moueth.

Besides this, to haue the Dration all one in euerie
part, neither adorned with fine figures, neither spinkled
with choice phrases, bringeth tediousnesse to the hearers, &
argueth the speaker of little learning, and leste eloquence.

Euphues and his Ephesus.

We shold moresuer talk of many matters, not alwayes
harpe vpon one string, hee that alwayes singeth one note
without Descant, brædeth no delight, hee that alwayes
playeth one part, brædeth loathesomnesse to the eare. It is
varietie that moueth the minde of all men, and one thing
sayd twice (as we say commonly) deserueth a trudge.

Homer woulde saie, that it leathed him to repeate any
thing againe, though it were never so pleasant or pro-
fitable. Though the Rose be swete, yet being tyed with the
Violet, the smell is more fragrant: though meate nourish,
yet having god savour, it prouoketh appetite. The fairest
nosegate is made of many flowers, the finest picture of sun-
drie coulours, the wholsomest medicines of diuerse hearbs:
wherefore it behoueth youth with all industry to search not
onely the hard questions of the Philosophers, but also the
fine cases of the Lawyers, not only the quirkes and quid-
dities of the Logitians, but also to haue a sight in the num-
bers of Arithmeticians, the Triangles and Circles of the
Geometricians, the Sphære and Globe of the Astrologi-
ans, the notes and crochets of the Musitians, the odde con-
seits of the Poets, the temples of the Phisitions, and in all
things, to the end that when they shall be willed to talke of
any of them, they may be ignorant in nothing.

Hee that hath a garden plot doth as well sowe the Pot-
hearbe as the Margerom, as well the Leekie as the Lilly,
as well the wholesome Hysop as the faire Carnation, the
which hee doeth, to the intent hee may haue wholesome
hearbes as well to nourish his inward partes, as swete
flowers to please his outward desire, as well fruitfull
plants to refresh his lences, as faire shewes to please his
sight. Quen so, whosoeuer that hath a sharpe and capabile
wit, let him as well giue his minde to sacred knowledge
of Divinitie, as to the profound studie of Philosophie, that
by his wit he may not onely reape pleasure but profit, not
onely contentation of minde, but quietnesse in conscience.
I will procede in the Education.

Euphues and his Ephesus.

I would have them first of all to follow Philosophie, as most ancient, yea, most excellent, for as it is pleasant to passe through many faire Cities, but vno pleasanter to dwall in the fairest: even so to reade many Histories and Artes it is pleasant, but as it were to lodge with Philosophie most profitable.

It was prettie saide of Bion the Philosopher: Even as when the wowers could not haue the company of Penelope, they ranne to her handmaidens: so they that cannot attaine to the knowledge of Philosophie, applye their minds to things most vile and contemptible. Wherefore we must preferre Philosophie as the onelie Princesse of all Sciences, and other Artes as waiting maides.

For the curing and keeping in temper of the bodie, many his monastrie hath found two things, Physick, and Cressule, the one cureth sicknesse, the other preserveth the bodie in temper: but there is nothing that may heale diseases, or cure wauordes of the mynde, but onelie Philosophie.

By this shal me learne what is honest, what dishonest: what is right, what is wrong: and, that I may in one word, saie what may be saide, what is to be knowne, what is to bee awoide: how we ought to obey our parents, reverence our elders, entertaine straungers, honour Magistrates, loue our friends, loue with our wifes, vsse our seruants. How we shal worship God, be dutifull to our fathers, stand in awe of our superiors, obey laws, giue place to officers, how we may chuse friends, nurture our children, and that which is most noble, how we shal neyther be too proude in prosperite, neither penisive in aduersite, neyther like beaults overcome with anger. And here I cannot but lament Athens, which haying been alwaies the nurse of Philosophers, doth now nourish onelie the name of Philosophie. For to speake plainelie of the disorder of Athens, who doeth not see it and sorrow at it: Such playsing at Dice, such quassing of prinke, such dalliance with women, such dauncing, that in my opinion, there is no

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quasser in Flaunders so givuen to lippeling, no Courtier in Italie so givuen to ryot, no creature in the world so misled, as a Student in Athens.

Such a confusson of degres, that the Scholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Maister, nor the Maister to the Doctor. Such corruption of manners, contempt of Magistrates, such open sinnes, such priuie villanie, such quarrelling in the strectes, such subtill practises in chambers, as maketh my heart to melt with sorrow to thinke of it, and shoud cause your minds Gentle-men to be penitent to remember it.

Moreover, who doth knowe a Scholler by his habit? Is there any hat of so vnsimely a fashion, any dublet of so long a waite, any hose so short, any attire, eyther so coulter, or so courtlie, either so straunge in making, or so monstrosous in wearing, that is not borne of a Scholler? Have they not now in Strede or blacke cloth, blacke Velvet, in Strede of course Sackcloth, fine Vylle? Bee they not more like Courtiers than Schollers, more like Stageplayers than Students, more like Russians or Naples, than disputers of Athens? I woulde to God they did not imitate all other Passions in the vices of the minde, as they doe in the attire of the body, so certaintelie, as there is no nation, whose fashion in apparel they doe not vse, sa there is no wickednesse published in any place that they doe not practise. I thinke that in Sodom and Gomorra, there was never more filthiness, never more pride in Rome, more poisoning in Italie, more lying in Crete, more priuie spoiling in Spaine, more Idolatrie in Aegypt, than is at this day in Athens, never such seas among the Heathens, such Scuffles among the Turkes, such misbelieve among the Infidels, as is now among schollers. Bee there not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowned for god learning, shoud be so shamed for ill syuing? What where grace doth abound, sin shoud so superabound?

That

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That where the greatest professiōn of knowledge is, there should also be the least practising of honestie.

I haue read of many Uniuersities, as of Padua in Italie, Paris in Fraunce, Wittenberge in Germanie, in Englande, of Oxford and Cambridge, which if they were halfe so ill as Athens, they were too too bad, and as I haue heard, as they be they be starkē naught. But I can speake the leste against them, for that I was never in them, yet can I not chole but be agriued, that by report I am forced rather to accuse them of vanitie, then excuse them anis waie. Ah Gentle-men what is to be looked for, naie, what is not to be feated, when the Temple of Vesta, wheres virgins should live, is like the Stewes fraught with strumpets, when the Altar where nothing but sancticie and holynesse should be used, is polluted with uncleanness, when the Uniuersities of Christendome, which should be the eyes, the lightes, the leauen, the salt, the seasoning of the world, are dimmed with blind concupischedes, put out with pids, and haue lost their latoz with impietie.

Is it not become a dyng wodde amonge the common people, that they had rather send their children to the cart then to the Uniuersities, being induced so to saie, for the abuse that raigneth in the Uniuersities, who sending their sons to attaine knowledge, finde them little better learned, but a great deale worse lured then when they went, and not onely vnrhōss of their mony, but also banquetours of god ma- uers: was not this the cause that caused a simple woman in Grecce, to exclaime against Athens, saying: The Mai- ster and the Scholler, the Tutor and the Pupill be both a- greed, for the one careth not how little paine he taketh for his monie, the other how little learning.

I perceiue that in Athens there bee no chaungelings: when of olde it was saide to a Lacedemonian, that all the Grecians knew honestie, but not one practised it.

When Panthænae were celebrated in Athens, an olde man going to take a place was mockingly relected, at the last

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last comming among the Lacedemonians, all the youth gaue him place, which the Athenians liked well off. Then one of the Spartans cried out: Whelie the Athenians knowe what should be done, but they never do it.

When one of the Lacedemonians had binne for a certayne time in Athens, seeing nothing but dauncing, dicing, bankeetting, sursettyng, and licentious behavour, returning home he was asked how all shinges stood in Athens, to whom he answered all shinges are honest there, meaning that the Athenians accounted all shinges good, and nothing bad.

How much abuses shold or might be redressed in all Universitie, especiallie in Athens, if I were of authoritie to commannde, it shold bee seene, or of credite to perswade those that have the dealing with them, it shold come bee shoken.

And vntill I see better reformation in Athens, my yong Ephesus shal not be nurtured in Athens, I have spoken all that you Gentlemen might see how the Philosophers in Athens practise nothing else then Philosophie, what Scholler is he that is so zealous at his Books as Chrysippus who had not his maide Melilla thurst meate in his mouth, had perished with famis, being alwaies fudging. Who so warthfoll as Aristotle, who going to bed would boone a hall of brasie in his hand, that if he shuld be taken in a somber, it might fall and swake him. So no, the times are changed as Ouid saith, and vs are changed in the times, let vs indenour euerie one to amend one, and we shall some be amended, let vs giue no occasion of reproches, and we shall more easilie beare the burthen of false reports. And as we see by learning what we shold do, so let vs do as we learne, then shall Athens flourish, then shall the Students be had in great reputation, then shall learning haue his hire, and euerie god Scholler his hope. What returne we once againe to Philo.

There is amongst men a trifolde kinde of life, Actiuers
which

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whiche is about civill function and administration of the common-weale. Speculatine, which is continuall meditation and studie. The third a life lead, moste commonlie a lewdes life, an idle and a vain life, the life that the Epicures account their whole felicitie, a voluptuous life, replenished with all kinde of vanitie; if this active life be without Philosophie, it is an idle life, or at the least a life euil imployed, which is worse: if the contemplatiue life be separated from the Active, it is moste unprofitable.

I would therfore have my youth so to bestow his studie, as he may be both exercised in the common-weale to common profit, and well imployed priuately for his owne persecution, so as by his studie the rule he shal beare may be directed, and by his government his studie may be increased: in this maner did Pericles deale in ciuill affaires: after this sort did Architas the Tarentine, Dion the Syracusian, the Theban Epiminondas gouerne their Cities.

For the exercise of the bodie, it is necessarie also somewhat he added, that is, that the childe shalbe at such times permitted to recreate himselfe, when his mind is overcome with studie, lest dull dulling himselfe with ouermuch industrie, he become unfit afterward to conceiue readily: besides this, it will cause an apt composition and naturall strength, that it before retained. A god composition of the body, laiceth a god foundation of old age: for as in the faire Sommer we prepaire all things necessarie for the colde Winder: so god maners in youth, and lawfull exercises, be as it were vitu-
als and nourishment for age, yet are their labours and pastimes so to be tempered, that they wraken not their bodies more by plate, then otherwise they shalbe done by studie: and so to be vsed, that they addic not themselves more to the exercise of the limbs, then the following of learning: the greatest enemies to discipline, as Plato recounteth, are labours, and sleepe.

It is also requisite that he be expert in martiall affaires, in shooting, in darting, that he Hawke & hunt, for his honest
yallins

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pastime and recreation : and if after all these pastimes he shall seeme secure, nothing regarding his booke, I woulde not haue him scourged with stripes, but threatened with wordes, not dulled with blowes like seruants, the which the more they are beaten, the better they beare it, and the lesse they care for it : for children of god disposition, are either incited by praise to goe forward, or shamed by dispraise to commit the like offence : those of obstinate and blockish behaviour, are neither with wordes to be persuaded, neither with stripes to be corrected. They must now be taunted with sharpe rebukes, straightwates admonished with faire wordes, now threatened a payment, by and by promised a reward, and dealt withall, as Nurses do with their babes, whome after they haue made to cry, they profer the teate.

But diligent heed must be taken, that he be not praised aboue measure, lest standing too much in his owne conceite, he becommeth obstinate in his owne opinions. I haue knowne many Fathers, whose great loue towardes their sonnes, hath beene the cause in time that they loued them not : for when they haue a sharp wit in their son to conceite, for the desire they haue, that he should outrun his fellowes, they loade him with continuall exercise, which is the onelie cause that he sinketh vnder his burthen, and giueth ouer in the plaine field. Plantes are nourished with litle raine, yet drowned with muche : even so the minde with indifferent labour wareth more perfect, with ouer-much studie it is made fruitlesse.

We must consider that all our life is diuided into remission and studie. As there is watching, so is their sleepe : as there is warre, so is there peace : as there is winter, so is there summer : as there be many working dayes, so is there also many holy dayes : and if I may speake all in one word, ease is the sauce of labour, which is plainly to be seeme, not onelie in living things, but also in things without life. We unbend the bow, that we may the better bende him : we bres-

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Iose the Harpe, that we may the sooner tune him : the bodis is kept in health, as well with fasting as eating : the mind healed with ease, as well as with labour. Those parentes are in minde to be misliked, which commit the whole care of the child to the custodie of a hireling, neither asking, neither knowing, how their children profitte in learnyng. For if the father were destrous to examine his sonne in þ which he hath learned, the maister would be more carefull what he did teach : but seeing his father careles what they learn, he is also secure what he teacheth. That notable saying of the Horse-keeper may be here applied, which said, Nothing did so sat the Horse as the eye of the king.

Moreover, I woulde haue the memorie of children continuallie to bee exercised, which is the greatest furtherance to learnyng that can be. For this cause they fained in their olde fables, Memoorie to bee the mother of Perfection. Children are to bee chastised if they vse anie filthie or vnseemely talke, soz as Democrates saith, the word is the shadewe of the wroke : they must bee curteous in their behaviour, lowlie in theyr speach, not disdainyng theyr cockemates, or restraining theyr companie : they must not live wantonlie, neyther speake impudently, neyther be angry without cause, neyther quarrellous without colour. A young man being peruerse in nature, and proude in words and manners, gaue Socrates a spurne, who being moued by his fellowes to giue him another : If saide Socrates, an Asse had kicked me, woulde you also haue me to kicke him againe, the great wisedome in Socrates in suppreſſing his anger, is worthie great commendation. Architas the Tarantine, returning from war, and finding his ground overgrownen with weedes, and turned vp with Moales, sent for his Farmer, vnto whome he saide, if I were not angrie, I woulde make thee repent thy ill husbandrie. Plato having a servant, whose blisse was in filling of his bellie, seyng him on a time idle and vnhonest in behaviour, said. Out of my sight, for I am incensed with anger. Although these

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examples be hard to imitate, yet should euerie man doe his endeuour to expresse that hot and headie humor, which he is by nature subiect unto.

To be silent and discrete in companie, though manie thinke it a thing of no great waight or importance, yet it is most requisite for a young man, and most necessarie for my Phoebus. It never hath bene hysfull to anie to holde his peace: to speake damage to manie: what is kepte in silence is husht, but whatsoever is babbled out, cannot again be recalled. We may see the cunning & curious wroke of nature, which hath barred and hedged in nothing so strongly as the tongue, with two rowes of teeth, and therwith two lips: besides, she hath placed it farre from the heart, that it shoulde not bitter that which y^e heart had conceived. This also shoulde cause vs to be silent, seeing those that use much talk, shough they speake truly are never belieued.

Wine therefore is to be restrained, which is termed to be the glasse of the mind, & it is an old proverbe, whatsoever is in y^e hart of the sober man, is in y^e mouth of the drunckard. Bias holding his tong at a feast, was termed there of a tatler to be a stole, who said: is ther any wise man y^e can hold his tong amidst y^e wine? Unto whom Bias answered, there is no stole that can. A certaine gentleman here in Athene invited the Kings Legats to a costly & sumptuous feast, wher also he assembled many Philosophers, & talking of divers matters, both of the common weale & learning, onelie Zeno saide nothing. Then the Ambassador said, What shall we shewe of thee D Zeno, to the king? Nothing answered he, but y^e there is an old man in Athene, that amidst the pots could hold his peace. Anacharsius supping with Solon, was found a sleepe, hauing his right hand before his mouth, and his left vpon his privities, whereby was noted, that the tong shoulde be rained with y^e strongest bridle. Zeno because he wold not be insoozed to reueale any thing against his wil by tormentes, bit off his tong, and spit it in the face of the tyrant.

Now when children shall by wisedome and vse refraine

from

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from ouer-much talkynge, let them also be admonished, that when they shall speake, they speake nothing but truth: to lie is a vice most detestable, not to be suffered in a slave, much lesse in a sonne. But the greatest thing is yet behinde, whether that those are to be admitted as cockmates with children, which loue them entirly, or whether they be to be bannished from them.

When as I see manie Fathers more cruell to their chil-
dren then carefull of them, which thinke it not necessarie to
haue those about them y^e most tender them, then am I halfe
as it were in a doubt to gine rounsaile. But when I call to
my remembrance, Socrates, Plato, Xenophon, Eschines, Sa-
bates, and all those that so much commend the loue of men,
which haue also brought vp many to great rule, reason, and
pisticie, then I am encouraged to imitate those, whose excel-
lencie doth warrant my precepts to be trus. If any shal loue
the childe for his comely countenance, him would I haue to
be bannished as a moste dangerous and infectious beast: if
he shal loue him for his Fathers sake, or for his owne god
quallities, him would I haue to be with him alwaies, as
superuisour of his maners, suche hath it beene in tyme past
the loue of one Athenian to the other, and one Lacedemonian
to the other.

But hauing said almost sufficient for the education of a
childe, I will speake two wordes how he shalbe trained
when he groweth in yeres. I cannot but mislike the pa-
ture of divers Parents, which appoint ouersers and Tu-
tors for their chilidren in their tender age, and suffer them
when they come to be yong men, to haue the Biddle in their
owne hand, knowing not that age requireth rather a harde
Snaffell then a pleasant Bit, and is sooner allured to wic-
kednesse then chidhood.

Who knoweth not the escapes of chilidren, as they are
smal, so are they soone amended, either with threats they are
to be remedied, or with faire promises to be rewarded. But
the sinnes and faultes of young men are almoske or alto-

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gither intollerable, which give themselues to be delicate in their diet, prodigall in their expences, vsing Dicing, Dauncing, Drunkennesse, deflouring of virgins, abusing wiues, committing adulteries, and accounting all thinges honest, that are most detestable.

Here therefore must be vsed a due regard that their lust may be repressed, their riot abated, their courage cooled: for harde it is to see a yong man to be maister of himselfe, which yeldeth himselfe as it were a bondslave to sond and ouerlaþing affections. Wise Parentes ouhgt to take god heede, especiallie at this time, that they frame their sonnes to modestie, either by threates or by rewards, either by faire promises or seuere practises, either shewing the miseries of those that haue beene overcome with wildenesse, or the hapinesse of them that haue contented themselues within the bandes of reason: these two are as it were the Ensignes of vertue: the hope of honour, the feare of punishment. But chiefly parents must cause their youth to abandon the societie of those which are noted of euill living and lewde behaviour, which Pythagoras seemed somewhat obscurely to note in these his sayings.

First, that one shold abstain from the tass of those things that haue blacke lailes: that is, we must not vse the companie of those, whose corrupt manners do as it were make their life blacke. Not to goe aboue the ballance, that is, to reverence justice, neither for feare or flatterie to leane vnto any one parciallie. Not to liue in idlenesse, is, that slothe shold be abhored. That we shold not shake euerie man by the hand: That is, that we shold not contract friendship with all. Not to weare a straight ring: that is, that wee shuld lead our life so as we need not to fetter it with chains. Not to bring fire to the slaughter: is, that we must not provoke anie that is furious with wordes. Not to rate our heartes: that is, that wee shoulde not vere our selues with thoughts, consume our bodies with sighs, with sobs, or with care to pine our carкаses. To abstaine from beanes, that is, not

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not to meddle in ciuill affaires or busynesse of the common-
weale, for in olde times the election of Magistrates was
made by pulling of Beanes. Not to put our meate in Sca-
pio: that is, we shold not speake of manners or vertues,
to thase whose mindes be infected with vice.

Not to retire when we are come to the ende of our race:
that is, when we are at the point of death, we shold not
be oppressed with griefe, but willinglie yelde to Nature.
But I will returne to my former precepts: that is, that
young men shold be kept from the companie of thase that
are wicked, especially from the sight of the flatterer. For I
say now as I haue oftentimes before sayd, that there is no
kinde of beast so noisome as the flatterer, nothing that will
sooner consume both the sonne and the father, and all honest
frends.

When the Father exhorteth the sonne to sobrietie, the
flatterer prouoketh him to Wine: when the Father war-
neth him to confinencie, the flatterer allureth him to lust:
when the Father admonisheth him to thrifte, the flatterer
haleth him to prodigalitie: when the Father encourageth
him to labour, the flatterer layeth a cushion vnder his el-
bowe to sleepe: bidding him to eate, drinke, and to be mer-
rie, for that the life of man is soone gone, and but as a shro-
shadow, and seeing that we haue but a while to live, who
would doe like a servant? They say, that now their Fa-
thers be olde, and doate through age like Saturnus.

Hæreof it commeth that young men giving not onelie
attentiuе eare, but readie coine to flatterers, fall into such
misfortune: hæreof it procedeth, that they haunt the
Stewes, marrie before they be wise, and die before they
thriue. These be the beastys whiche liue by the trenchers of
young Gentlemen, and consume the treasures of their re-
venues, these be they that sooth young youths in all their
sayings, that uphold them in all their doings, with a yea,
or a naie, these be they that are at euery becke, at every
nod, free men by Fortune, slaves by free will.

Euphues and his Ephesus.

Wherfore if ther be any Father that would haue his children nurstred and brought vp in honestie, let him expell these Panthers, which haue a swete smell, but a douning minde: yet would I not haue parents altogether precise, or too seuer in correction, but let them with milcenesse forgiue light offences, and remember that they themselfes haue been young: as the phisition by mingling bitter poisons with swete licour, bringeth health to the bodie, so the Father with sharpe rebukes, seasoned with louing strokes, causeth a choyce and amendment in the childe. But if the Father be throughly angry vpon god occasion, let him not continue his rage, for I had rather he shold be sone angry than hard to be pleased, for when the sonne shall perceiue that the father hath conceiued rather a hate then a heate against him, he becommeth desperate, neither regarding his Fathers ire, neither his owne dutie.

Some light faults let them dissemble, as though they knewe them not, and seeing them, let them not seeme to see them, and hearing them, let them not seeme to heare. We can easilie forget the offences of our friends, be they never so great, and shall we not forgiue the escapes of our chil- dren be they never so small? We beare oftentimes with our seruants, and shall we not sometimes with our sonnes: the fairest Jene is ruled as well with the wand, as with the spurre, the wildest childe is as sone corrected with a word, as with a weapon. If thy sonne be so stub- borne, obstinacie to rebell against thee, or so wilfull to perseuer in his wickednesse, that neither for feare of punishment, neither for hope of reward he is any way to be reclaimed, then leake out some mariage fit for his degree, which is the fairest bond of youth, and the strongest chaine to fester affections that can be founde. Yet let his wife be such a one, as is neither much more noble in birth, or farre more richer in goods, but according to the wise say- ing: Chose one euerie waie as neere as may bee, equall in both, for they that doe desire great dowries, doe rather marrie

Euphues and his Ephesus.

marrie themselves to the wealth, than to thet wife.

But to returne to the matter: It is most requisite that Fathers, both by their discrete counsaile and honest conuerstation, be an example of imitation to thet children, that they sicing in their parents, as it were in a glasse, the perfection of manners, they may be encouraged by their by-right living, to practise the like pietie. For if a Father rebuke his childe for swearing, and he himselfe a blasphemier, doth he not see that in detecting his sonnes vice, he also nofeteth his owne? If the Father counsaile his sonne to refraine wine as most vnholesome, and drinke himselfe immoderacie, doth he not as well reproue his owne follie, as rebuke his sonnes? Age alwaire ought to be a mirrour for youth: for wheres olde age is impudent, therre certainlie youth must needes be shamelesse: wheres the aged haue no respect of their honourable and graye haires, therre the young gallants haue little regard of their honest behauour: and in one word to conclude all, wheres age is past gracie, therre youth is past grace. The summe of all, whereswith I would haue my Ephesus indued, and how I would haue him instructed, shall brieftlye apere in this following.

First, that he be of honest parents, nurced of his mother, brought vp in such a place as is not incorrupt, both for the aire and manners, with such a person as is vndefiled, of great zeale, of profound knowledge, of absolute perfectiōn, that he be instructed in Philosophie, wherby he may attaine learning, and haue in all sciences a smacks, wherby he may readilie dispute of any thing: that his bodie be kept in his pure strength by honest exorcise, his wit and memorie by diligent studie: that he abandon all allurements of vice, and continuallie incline to vertue: Which if it shall, as it may come to passe, then doe I hope that if euer Platōes common weale shall flourish, that my Ephesus shall be a Citizen: that if Aristotle fined any happie man, it will be my childe: if Tullie confesse any to be an absolute Oratour, it will be my young youth.

Euphues and his Ephebus.

I am heare therefore Gentleman, to exhort you that with all industrie you applie your mindes to the studie of Philosophie, that as you professe your selues Students, so you may be Students, that as you disvaine not the name of Schoollers, so you will not be vaine boote of the duetie of Schollers: let not your mindes be carried away with vaine delights, as with traauailing into farre and strange Countreys, where you shall see more wickednesse, then learne verine and wite. Neither with costlie attire of the new cut, the Dutch hat, the French hose, the Spanishe rapier, the Italiane hilt, and I knowe not what.

Cast not your eyes on the beautie of women, least ye cast away your heire with folly, let not that fond Loue where with youth falleth himselfe as fast as a fowle, infect you, for as a sunnowbasing cut, though it be healed, there will alwayes remaine a scarre: or as fine linnen stained with blacks inke, though it be washed never so often, will haue an yron mawle: so the minde once mangled or maimed with loue, though it be never so well cured with reason, or cooled by wiisdom, yet there will appeare a scarre, by the which one may gesse the minde hath been pearced, and a blemish, wherby one may iudge the heart hath bin stained.

Refraine from dicing, whitch was the onely cause that Pyreus was striken to the heart, and from dauncing, whitch was the meanes that lost Iohn Baptists head: I am not he that will disallow honest recreatioun, although I detest the abuses.

I speake boldly vnto you, because I my selfe know you: what Athenes hath been, what Athenes is, what Athenes shoulde be, I can gesse. Let not euerie Inne and Alehouse in Athenes be as it were your chamber, frequent not those ordinarie Tables, where either for desire of delicate cates, or the meeting of youthfull companions, yee both spende your money vaynelie, and your time idlie: imitate him in life, whome you seeme to honour for his learning, Aristotle, who was never scene in the companie of thole, that

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that idely behelmed their tyme.

There is nothing more swifter than tyme, nothing more sweter: we haue not as Seneca saith, little tyme to liue, but we leue much, neither haue we a shorste life by Nature, but we make it shorster by naughtinesse, our life is long, if we know how to vse it. Follow Appelles that runnynge and wise Paynter, whiche would let no day passe ouer his head, without a line, without some labour.

It was pretily said of Hesiodas: let vs endeavour by reason to excell beasts, seeing beasts by nature excell men, although strictly taken it be not so, for that man is indued with a soule, yet taken touching their perfection of sensnes in their kinde, it is most certayne. Doth not the Lyon for strengthe, the Turtle for loue, the Ant for labour, excel man? Doth not the Eagle see clearer, the Vulture smell better, the Hoare heare lightlier? Let vs therefore endeavour to excell in vertue, seeing in qualities of the body we be inferiour to beasts.

And here I am most earnestly to exhort you to modestie in your behauour, to dutie to your Elders, to diligence in your studiis.

I was of late in Italie, wheres mine eares gloed and my heart was galled, to heare th'abuses that raigned in Athense: I cannot tell whether those thinges sprang by the lewdes and lying lips of the ignorant, which are alwayes enemies to learning, or by the reports of such as sawe them, and sorrowed at them.

It was openly reported of an olde man in Naples, that there was more lightnesse in Athense, then in al Italy, more wanton youthes of Schollers, than al Europe besides, more Papistes, more Atheists, more sects, more schismes, than in all the Monarchies in the world, which things although I thinke they be not true, yet can I not but lament, that they shold be deemed to be true, and I feare me they be not altogether false: there can no great smoke arise, but there must be some fire, no great report, without great suspition.

Euphues and his Ephesus.

Frame therefore your lives to such integritie, your studies to attaining of such perfection, that neither the might of the strong, neither the malice of the weake, neither the swift reports of the ignorant, be able to spot you with dishonestie, or note you of vngodlinesse.

The greatest harme that you can doe vnto the envious, is to doe well: the greatest corrosiue that you can giue vnto the ignorant, is to prosper in knowledge, the greatest comfort that you can bestowe on your parents, is to liue well, and to learne well: the greatest commoditie that you can yeld vnto your Countrie, is with wisedome to bestowe that talent, that by grace was giuen you.

And heere I cannot chuse but giue you that counsaile, that an old man in Naples, gave me most wisely, although I had then neither grace to follow it, neither will to giue care to it, desiring you not to reiect it, because I did once despise it. It was thus as I can remember word for word.

Desend into your owne consciences, consider with your selues, the great difference betwæne staring and starke blinde, wit and wisedome, loue and lust: Be merry, but with modestie: be sober, but not sullen: be valiant, but not too ventrous: let your attyre be comely, but not too costlie: your diet wholesome, but not excessiue: vse pastime as the world impoereth, to passe the time in honest recreacion: mistrust no man without cause, neither be you credulous without profe: be not light to follow euerie mans opinion, neither obstinate to stand in your owne conceites: feare God, feare God, loue God, and God will so blesse you, as either your hearts can wish, or your friends desire.

This was his graue and godlie advise, whose counsaile I would haue you all to follow, frequent lectures, vse disputations openlie, neglect not your priuate studies, let not degrees be giuen for loue, but for learning, not for money, but for knowledge: and because you shall be the better encouraged to follow my counsaile, I will be as it were an example my selfe, desiring you all to imitate me.

Euphues

Euphues and his Ephebus.

Euphues having ended his discourse, and finisched those precepts which he thought necessarie for the instruction of youth, gave his minde to the continual studie of Philosophie, insomuch as he became publike Reader in the Universitie, with such commendation, as never any before him, in the which he continued for the space of ten yeares, onely searching out the secrets of Nature, and the hidden mysteries of Philosophy, and having collected into thre volumes his Lectures, thought for the profit of young Schollers to set them forth in print, which if he had done, I would also in this his Anatomie haue inserted, but he altering his determination, fell into this discourse with himselfe.

Why Euphues, art thou so addid to the studie of the Heathen, that thou hast forgotten thy God in Heauen? Shall thy wit rather be employed to the attaining of humane wisedome, than Divine knowledge? Is Aristotle more dñe to thee with his booke, than Christ with his bloud? What comfort canst thou finde in Philosophie for thy guiltie conscience? What hope of the resurrection? What glad tidings of the Gospell?

Consider with thy selfe that thou art a Gentleman, yet, and a Gentile, and if thou neglect thy calling, thou art worse than a Jewe. Most miserable is the estate of those Gentlemen, which thinke it a blemish to their Auncours, and a blot to their owne Gentrie, to reade or practise Divinitie. They thinke it now sufficient for their felicitie, to ride well vpon a great horse, to hawke, to hunt, to haue a smacke in Philosophie, neither thinking of the beginning of wisedome, neither the ende, which is Christ: onely they account Divinitie most contemptible, which is and ought to be most notable. Without this, there is no Lawyer be he never so eloquent, no Philistion be he never so excellent, no Philosopher be he never so learned, no King, no Keyser, be he never so royall in birth, so politike in peace, so expert in warre, so valiant in prowesse, but he is to be detested and abhored.

Euphues and his Ephebus.

Farewell therefore the fine and fild phrase of Cicero, the pleasant Eligues of Ouid, the deapth & profound knowledge of Aristotle. Farewell Rethorike, farewell philosophic, farewell all learning, which is not sprong from the bowells of the holie Bible.

In this learning shall we finde milke for the weake, and marrowe for the strong, in this shall we see howe the ignorant may be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godly preserued. Oh, I woulde Gentlemen woulde sometimes sequester themselues from their owne delights, and employ their wits in searching these heauenlie and diuine mysteries. It is common, yea and lamentable to see, that if a young youth have the gifte of Nature, as a sharp wit, or of Fortune, as sufficient wealth to maintaine them, he employeth the one in the vaine inuentions of loue, the other in the vile braueries of pride; the one in the passions of his minde and promises of his Ladie, the other in furnishing of his bodie, and furthering of his lust. Whereof it commeth, that such vaine ditties, such idle sonnets, such entisling songs, are set forth to the gaze of the world, and griefe of the godlie. I my selfe knowe none so ill as my selfe, who in times past have been so superstitiously addicted, that I thought no heauen to the Paradys of Loue, no Angell to be compared to my Ladie, but as repentance hath caused me to leaue and loath such vaine delights, so wisedome hath opened unto me the perfect gate to eternall life.

Besides this, I my selfe hath thought, that in Divinitie there might be no eloquence which I might imitate, no pleasant inuention which I might followe, no delicate phrase that might delight mee: but nowe I see that in the sacred knowledge of Gods will, the only eloquence, the true & perfect phrase, the testimonie of saluation doth abide: and seeing without this, all learning is ignorance, all wisedome mere folly: all wit, plaine bluntnesse; all justice, iniquitie: all eloquence, barbarisme; all beauty, deformity: I will spend all the

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the remainder of my life in studying the olde Testament, wherein is presfigured the comming of my Saviour, and the new Testament, wherein my Christe doeth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies should cast euerie god Christian into a shouering Ague, to remember his anguish: whose sweating of water and blood, should cause every devout and zealous Catholike to shedde teares of repentance, in remembrance of his torment.

Euphues having discoursed thus with himselfe, did immediately abandon all light companie, all the disputationes in Schooles of Philosophie, and gave himselfe to the touch-stone of holinesse in Diuinitie, accounting all other things as most vile and contemptible.

Euphues to the Gentlemen Schollers in Athens.

12053He Merchant that trauaileth for gaine, the Husbandman ytoileth for increase, the Lawyer that pleadeth for golde, the Craftes man that seeketh to live by his labour, all these after they haue fatted themselues with suffici-
ent, eyther take their ease, or lesse paine then they were ac-
customed: Hippomanes ceased to run when he had gotten
the goale: Hercules to labour when he had obtained the vic-
torie: Mercurie to pipe, when he had cast Argus in a slum-
ber. Every action hath his end, and then we leave to sweat
when we haue founde the swete. The Ant though she toile
in Sommer, yet in Winter she leaueth to trauell. The Web
though she delight to sucke the faire flower, yet is she at the
last cloyed with the Ponie. The Spider that weaueth the
finest thred ceaseth at the last, when shē hath finisched her
webbe. But in the action and studie of the minde (Gentle-
men) it is farre otherwise, for hee that tasteth the swete of

Euphues and his Ephebus.

learning, endureth all the sorwr of labour. He that seeketh the depth of knowledge, is as it were in a Laborinth, in the which the farther he goeth, the farther he is from the ende: or like the bird in the lime bush, which the moze she striueth to get out, the fassher sticketh in.

And certainlie it may be saide of learning, as it was fained of Nectar the drinke of the Gods, the which the moze it was drunken, the moze it would overflow the brime of the cup, neither is it farre vnlke the stone that groweth in the River of Curia, the which the moze it is cut, the moze it increaseth.

And it feareth with him that followeth it, as with him that hath the dropsie, who the moze he drinkeith, the moze he thirketh. Therfore in my mind, the studient is at lesse easie, then the Dre that draweth, or the Alle that carrieth his burthen, who neither at the board when others eate, is voide of labour, neither in his bedde when others slepe, is voide of meditation.

But as in manarie crafts, thongh they be all god, yet that is counted most noble, that is most necessarie, so in the actions and studies of the minde, although they be all worthy, yet that deserueth greatest praise, which bringeth greatest profit. And so we commonlie do make the best account of that, which doth vs most god. We esteeme better of the Phisition that ministreth the Potion, then of the Apothecarie that selleth the drugges. How much more ought we with all diligence, studie, and industrie, to spende our shrot pilgrimage, in the seeking out of our salvation. Vaine is Philosophie, vaine is Phisicke, vaine is Lawe, vaine is all learning, without the taste of divine knowledge. I was determined to write notes of Philosophie, which had beene to fede you sat with follie: yet that I might seeme neither idle, neither you euill employed, I haue here set downe a briese discourse, which of late I haue had with an Heretike, which kept me from idlenesse, and may if you reade it, deter you from Heresie. It was with an Atheyst, a man in my opinion monstrous,

Euphues and his Ephebus.

monstrous, yet tractable to be perswaded. By this you shall see the absurd dotage of him that thinketh there is no God, or an vnsufficient God: yet here shall you finde the summe of Faith, which iustifieth onely in Christ, the weakenesse of the Lawe, the strength of the Gospell, and the knowledge of Gods will. Here shall you finde hope if you be in dispaire, comfort, if you be distressed: if you thirst, drinke: meate if ye hunger. If ye feare Moses, who saith: Without you fulfill the Lawe you shall perish: Behold Christ which saith, I haue ouercommed the Lawe. And that in these desperate daies, wherein so many sects are sowne, as in the wayning of the worlde, wherein so many false Christes are come, you might haue a certaintie of your saluation, I meane to set downe the Touch-stone, whereunto euerie one ought to trust, and by the which euerie one shoulde trie himself, which if you follow, I doubt not, but that as you haue proued learned Philosophers, you will also procede excellent Diuines, which God graunt.

Euphues and Atbeos.



T H E O S. I am glad Euphues, that I haue found the at leisure, and partly that I might be merrie, and partly that I might be perswaded in a thing that muche troubleth my conscience. It is concerning God. There be many that are of this minde, that there is a God, whom they tearme the creator of all thinges: a God, whome they call the Sonne, the redemer of the worlde: a God, whome they name the holie Ghost, the worker of all thinges, the comforter, the Spirite: and yet are they of this opinion also, that they be but one God, coequall in power, incomprehensible, and yet a Trinitie in person. I for my part,

Euphues and Atheos.

part, although I am not so credulous to believe their curios opinions, yet am I desirous to heare the reasons that should drine them vnto such fonde and franticke imaginacions. For as I knowe nothing to be absurd, which some of the Philosophers haue not defended: so thinke I nothing so erronious, which some of our Catholikes haue not maintained. If there were, as diuers dreame, a God that would revenge the oppression of the widowes and faterlesse, that would reward the zeale of the mercifull, pitie the pore, and pardon the penitent, then would the people either stand in greater awe, and owe more loue towards their God.

I remember Tullie disputing of the nature of Goddes, bringeth Dionisius as a scoffer of suche vaine & deuised deities, who seeing Aesculapius with a long beard of golde, and Appollo his fater beardlesse, plaied the Barber, and shaved it from him, saying: It was not decent that the sonne shold haue a beard, and the fater none. Seeing also Jupiter with an ornament of golde, tooke it from him, iesyng thus: In Sommer this arraie is too heauy, in Winter too colde, here I leue one of wollen both warmer for the cold, and lighter for the heate. He comming also into the Temple, where certaine of the Gods with golden gifts stretched out their handes, tooke them all away, saying: Who wil be so mad, as to refuse things so gentlie offered.

Doeſt thou not ſee Euphues, what ſmall account he made of their Gods, for at laſt, ſayling into the Countrie with a prosperous winde, he laughing ſaide: Loe ſee you not my maifters, how well the Gods reward our ſacrifedge. I could rebeare infinite opinions of excellent men, who in this point, hold on my ſide, but especially Pithagoras. And in my iudgement, if there be anie God, it is the wold wherein we liue, that is the onelie God. What can we beholde more noble then the wold, more faire, more beautiliſt, more glorious? What more maiftical to the ſight, or more conſtant in ſubſtance. But this by the way Euphues, I haue greater and more forcible arguments to conſirme my opinion, and to

Euphues and Atheos.

to confute the error of those, that imagine that there is a God, but first I woulde gladlie heare thee shewe an answere to that which I haue saide: for well I knowe, that thou art not onelis one of those whiche belue that there is a God, but of them also whiche are so precise in honou-ryng him, that they bee scarce wise in helpeyngh them-selues.

Euphues. If my hope Atheos were not better to conuert the, then my happe was heire to conserre with the, my heart would breake for gries, which beginneth fresh-lie to blæde for sorrow: thou hast stroken me into such a shuering and colde terrour, at the rehearsing of this thy monstrosous opinion, that I loke euerie minute when the grounde shoulde open to swallowe the vp, and that God which thou knowest not, shoulde with thunder from heauen, strike the to hell.

Was there euer Barbarian so sencelesse, euer miscreant so barbarous, that did not acknowledge a living & euer-lasting Ichouah? I cannot but tremble at the remembrance of his Maiestie, and doest thou make a mockerie? O iniquitie of times, O corruption of maners, O blasphemy against the heauen. The Heathen man saith, yea, that Tullie whom thou thy selfe alleadgest, that there is no nation so barbarous, no kinde of people so savage, in whome there resteth not this perswasion, that there is a God, and euen they that in other partes of their life seeme verie little to differ from brute beastes, do continuallie kepe a certaine seide of Religion: so throughly hath this common principle possessed all mens mindes, and so fast it sticketh to all mens bowelles. Yea, Idolatrie it selfe is a sufficient proue of this perswasion: for wee see howe willingly man abateth himselfe to honour other creatures, to do homage to storkes, to goe on pilgrimage to Images. If therefore man rather then he wil have no God, do worship a stone, how much more art thou duller then a stone, which goest against the opinion of all men.

Euphues and Atheos.

Plato a Philosopher, would often say, there is one whom we may call God omnipotent, glorious, immortall, unto whose similitude, we that crepe here on the earth, haue our soules framed, what can be said more of a Heathen, yea, what more of a Christian.

Aristotle when he could not finde out by the secrete of Nature, the cause of the ebbing and flowing of the sea, cried with a loud voice. O thing of things haue mercy vpon me.

Cleanthes alledged four causes which might induce man to acknowledge a God: the first, by the foreseing of things to come: the second, by the infinite commodities which wee daily recepe, as by the temperature of the air, the fatnesse of the earth, the fruitfulnesse of trees, plants, and herbes, the abundance of all things that may either serue for the necessarie of many, or the superfluite of a fewe: the third, by the terrorre that the minde of man is stroken into, by the lightnings, thunderings, tempest, hailes, snow, earth-quakes, pestilence: by the straunge and terrible sights which cause vs to tremble, as the raining of bloud, the fire impressions in the Element, the overbowing of clouds in the earth, the prodigious shapes and unnaturall formes of men, of beastes, of birds, of fishes, of all creatures, the appearing of blazing Comets, which ever prognosticate some straunge mutation: the sight of two Sunnes, which happened in the Consulship of Tudatanus and Aquilius: with these things mortall men being astighted, are inforced to acknowledge an immortall and omnipotent God. The fourth, by the equaltie of moving in the Heauen, the course of the Sunne, the order of the Starres, the beautifulnesse of the Element, the sight whereof, might sufficiently induce vs to belieue, they proceed not by chance, by nature, or destinie, but by the eternall and diuine purpose of some omnipotent Deitie. Whereof it came, that when the Philosophers could give no reason by Nature, they would saie, there is one above Nature, another would call him the first mouer, another the aider of Nature, and so forth.

But

Euphues and Atheos.

But why go I about in a shing so manifelte, to vse proffes so manifolde: If thou denie the truthe, who can proue it: if thou denie that blacke is blacke, who can by reason reprove thee, when thou oppoſest thy ſelfe againſt reason. Thou knoweſt that manifelte trutheſ are not to be proued, but beſtued, and that he that denieth the principles of anie Art, is not to be conſuted by arguments, but to be left to his owne follie. But I haue a better opinion of thee, and therefore I meane not to trifle with Philosophie, but to triſ this by the touchſtone of the Scriptures.

We reade in the ſeconde of Exodus, that when Moſes deſired of God to knowe what he ſhould name him to the childeſen of Iſrael: he anſwered, thou ſhalt ſaie, I am that I am. Againe, I am that I am. Againe, He that is, hath ſent me vnto you. The Lord euen your God, he is God in the Heauen abene, and in the Earth beneath, I am the firſt, and the laſt I am: I am the Lord, and there is no other beſides me. Againe, I am the Lord, and there is none other, I haue created the light, and made darkeneſſe, making peace and framing euill. If thou deſire to vnderſtande what God is, thou ſhalt heare. He is even a conſuming fire, the God of reuenge, the God of iudgement, the living God, the ſearcher of the raineſ, he that made all thinges of nothing, Alpha and Omega, the beginning and yet without beginning: the end, and yet euerlaſting. One at whose breath the mountaineſ ſhall ſhake, whose ſeat is the loftie Cherubins, whose ſot-ſtole is the earth. Inuiſible, yet ſeiring al thinges, a zealous God, a louing God, mira culous in all pointes, in no part monſtrous.

Besides this, thou ſhalt well vnderſtand, that he is ſuſh a God, as wil puniſh him whatſoever he be, that blaſphemeth his name, for holy is the Lord. It is written: bring out the blaſphemere without the tents, & let all thole that heard him late their hands vpon his head, & let all þe people ſtone him, he þ blaſphemeth the name of the Lord, ſhall die the death. ſuſh a zealous God, that wholoeuer committeth Idolatrie

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with straunge Gods, he will strike with terrible plagues. Turne not to Idols, neither make Gods with hands, I am the Lord your God. Thou shalt make no Image, which the Lord thy God abhorreth. Thou shalt hane no new God, neither worship anie straunge Idol. For all the Gods of the Gentiles are Diuels.

My sonnes, keepe your selues from Images, the worshipping of Idolles is the cause of all euill, the beginning and the end. Cursed be that man that ingraueth any Images, it is an abomination before the Lord. They shall bee confounded that worship grauen Images, or glory in Idols. I will not give my glory to another, nor my praise to grauen Images.

If all these testimonies of the Scriptures cannot make thee to acknowledge a living God, hearken what they saie of such as be altogether incredulous. Euerie vnbelieuer shall die in his incredulite. Wo be to those that be loose in hart, they believe there is no God, and therefore they shall not be protected of him. The wrath of the Lord shall kindle against an vnbelieuing nation? If ye belieue not, ye shall not endure. He that belieueth shall not be damned. He that belieueth not, is iudged already. The portion of the vnbelieuers, shall be in the lake that burneth with fire and brimstone, which is the second death.

If thou seale in thy selfe Atheos, anie sparke of grace, prae unto the Lorde, and he will cause it to flame, if thou hane no feeling of faith, yet prae, and the Lorde will give abundance, so as he is a terrible God, whose voyce is like the rushyng of manie waters, so is hee a mercifull God, whose wordes are as softe as Oyle. Though hee breathe fire out of his nose, and against sinners, yet is he milde to those that aske forgiuenesse. But if thou be obstinate, that seeing, thou wilt not see, and knowing thou wilte not acknowledge, then shall thy heart bee hardened with Pharao, and grace shall bee taken awaie from thee, with Saulc.

Thus

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Thus sayth the Lord, who so believeth, shall not perish, heaven and earth shall passe, but the word of the Lord shall indure for ever.

Submit thy selfe before the Throne of his Maiestie, and his mercie shall save thee: Honour the Lord, and it shall be well with thee. Besides him feare no strange God. Honour the Lord with all thy soule. Offer unto God the sacrifice of praise. Bee not like the Hypocrites, which honour God with their lips, but be farre from him with their hearts, neither like the soule, that saith in his heart, there is no God.

But if thou wilt still persever in thine obstinacie, thine ende shall be worse than thy beginning, the Lord, yea, thy Saviour, shall come to be thy iudge, when thou shalt beholde him come in glorie, with millions of Angells, and Archangells, when thou shalt see him appeare in thunders, & lightnings, and flashings of fire, when the Mounaines shall melt, and the Heavens be wrapp'd vp like a serowle, when all the earth shall tremble, with what face wilt thou beholde his glorie, that deniest his Godhead? How canst thou abide his presence, that believest not his essence? What hope canst thou haue to be sau'd, which diddest never acknowledge any to be thy Saviour? Then shall it be sayd unto thee, and to all those of thy Sect, (unlesse you repent,) Depart all you workers of iniquitie, there shall be weeping, and gnashing of teeth. When you shall see Abraham, Isaac, and Iacob, and all the Prophets, in the kingdome of God, and yee to be thrust out: You shall conceiue heate, and bring forth woode, your owne consciences shall consume you lyke fire.

Here doest thou see Athos, the threatnings against unbelievers, and the punishment prepared for nitreants. What better and sounder prose canst thou haue that there is a God, than thine owne conscience, which is unto thee a thousand witness: Consider with thy selfe that thy soule is immortall, made to the image of the almighty God: be-

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not curios to enquire of God, but carefull to beleue, neyther be thou desperate if thou sic thy sinnes abounde, but faithfull to obtaine mercie, for the Lord will save thee, because it is his pleasure. Search therefore the Scriptures, they testifie of him.

Atheos. Trulie Euphues you have layd somewhat, but you goe about contrarie to the custome of Scholes, which me thinkes you should diligentlie obserue, beeing a professed Philosopher: for when I demand by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say, there was not a relation betweene God and the Scripture, because as the olde Fathers define, without Scripture there were no God, no Scripture without a God. Whosoever therefore denyeth a Godhead, denyeth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdius, to prove one absurditie by another.

If thou canst as substantiallie by reason prove thy autheritie of Scriptures to be true, as thou hast proved by Scriptures there is a God, then will I willingly with thē both beleue the Scriptures, and worship thy G D D. I haue heard that Antiochus commaunded all the copies of the Testament to be burnt, from whence therefore haue wee these neine booke, I thinke thou wilt not say by Reuelation, therefore goe forward.

Euphues. I haue read of the milke of a Tygresse, that the more salt there is throwne into it, the fresher it is, and it may bee that either thou hast eaten of that milke, or that thou art the Whelpe of that monster, for the more reasons that are beaten into thy head, the more unreasonablie thou liest to me, the greater my authoritie serue, the lesser is thy beleife. As touching the autheritie of Scriptures, althoough there be many arguments which doe prove, yea, and enforce the wicked to confesse, that the Scriptures came from God, yet by none other meane than by the secret testimonie of the holie Ghost, our hearts are truelie

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truelie persuaded, that it is God which speaketh in the Lawe, in the Prophets, in the Gospell, the orderlie disposition of the wisedome of God, the doctrine sauouring nothing of earthlinesse, the godlie agreement of all partes among themselves, and especially the basenesse of contempnable words, uttering the high mysteries of the heauenlie kingdome, are second helpe to establish the Scripture.

Moreover, the antiquite of the Scripture, whereas the Bookes of other Religions are later than the Bookes of Moses, which yet doeth not himselfe invent a newe God, but setteth forth to the Israelites the God of their Fathers. Whereas Moses doeth not hide the shame of Leuy his Father, nor the murmuring of Aaron his brother, and of Marie his sister, nor doth advance his owne children: the same are arguments, that in his booke is nothing fained by man. Also the myracles that hapned as well at the publishing of the Lawe, as in all the rest of the time, are infallible prooves that the Scriptures proceeded from the mouth of God. Also, whereas Moses speaketh in the person of Iacob, assigneth government to the Tribe of Iuda, and where he telleth before of the calling of the Gentiles, whereof the one came to passe four hundred yéeres after, the other almost two thousand yéeres, these are arguments, that it is God himselfe that speaketh in the bookes of Moses.

Whereas Esai telleth before of the captiuitie of the Jewes, and their restowing by Cyrus (which was borne an hundred yéeres after the death of Esai,) and whereas Ieremie before the people were lead away, appointeth their exile to continue threescore and ten yéeres. Whereas Ieremie and Ezechiel being farre distant places the one from the other, do agree in all their sayings. Where Daniel telleth of thinges to come six hundred yéeres after. These are most certayne prooves to establish the authoritie of the bookes of the Prophets. The simplicitie of the speech of the first thre Euangelistes, conterneing heauenlie mysteries, the prayse of Iohn thundering from on high with waightis senten-

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sentences, tha heauenite maleſie ſhining in the writings of Peter and Paulc, the ſodaine calling of Mathew from the receit of cuſtome, the calling of Peter and Iohn from the Fisher boates, to the preaching of the Goffell, the conuerſion and calling of Paulc, being an enimie to the Apoſtleship, are ſignes of the hōlie Ghost ſpeaking in them. The conuent of ſo many ages, of ſo ſunrie Nations, and of ſo diuerſe mindes, in embataing the ſcriptures, and the rare godlinelle of ſome ought to eſtablish the authoſtie thereof among vs. Also the bloud of ſo many partyrs, which for the confeſſion thereof haue ſuffered death with a conſtant and ſober zeale, are vndoubted testimonies of the truthe and authoſtie of the ſcriptures.

The myracles that Moſes recounted, are ſufficient to perſwade vs, that God, yea, the God of Hoaſtes, ſet downe the ſcriptures. For this that he was carried in a cloude up into the mountaine: that there even vnto the fortieth daie he continued without the compagnie of men. That in the verie publithing of the Lawe, his face did ſhine as it were beset with the ſunne beames, that lightningsлаſhed round about, that thunder and noſes were each where heard in the aire, that a Trumpet ſounded, being not ſouned with any mouth of man. That the entrie of the Tabernacle by a cloude ſet betwene, was kept from the ſight of the people, that his authoſtie was ſo miraculouſlie reuengeth with the horriblie deſtruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocke broken with a rod, did by and by powre forth a riuere, that at his prayer it rained Manna from Heauen. Did not God herein commend him from heauen as an vndoubted Prophet.

Now as touching the tyrannie of Antiochus, which commaunded all the bookes to be burned: herein Gods ſingular prouidence is ſerne, which hath alwaies kept his word, both from the mightie that they could not extinguiſh the ſame, and from the malitious, that they could neuer diſminiſh

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diminuſh it. There were diuerſe copies which God of his great godneſſe had kept from the bloudie proclamation of Antiochus, and by and by followed the tranſlating of them into Grece, that they miſt be published vnto the whole world. The Hebrew tongue lay not onely vneſtimated, but almoſt unknownen, and ſurely had it not bene Gods will to haue his Religion prouided for, it had altogether periſhed. Thou ſtill Athos, how the Scriptures come from the mouth of God, and are written by the finger of the holie Ghost in the conſciences of the faithfull. But if thou be ſo curiouſ to aſke other queſtions, or to quarrelloſ to ſtrine againſt the truthe, I muſt auñſwer thee, as an olde father auñſwered a young foole, which needes woule knowe what God did before he made Heauen, to whome he ſayd, Hell, for ſuch curiouſ inquifitioſ of Gods ſecrets, whose wiſedome is not to be comprehended: for who is he that can meaſure the winde, or wate the fire, or attaine vnto the unſearchable iudgements of the Lord?

Befides this, where the holie Ghost hath reaſon to ſet downe, therē ought we to ceaſe to enquire, ſeeing we haue the ſufficientie of our ſaluation contained in holie Scripture. If were an abſurdite in Schooles, if one being vrged with a place of Aristotle, coulde finde none other ſhift to a-voide a blanke, than in doubted whether Aristotle ſpake ſuch words or no. Shall it then be tollerable to denye the Scriptures, hauing no other coulour to a-voide an inconuenience, but by doubted whether they proceſe from the holie Ghost? But that ſuch doubts arife among many in our age, the reaſon is, their little faith, not the ſufficient profe of the ſame.

Thou mayſt as well demand, how I proue white to be white, or blacke, blacke, and why it ſhould be called white rather than greene. Such groſe queſtions are to be auñſwered with ſleender reaſons, and ſuch idle heaſt ſhould be scoffed with aule auñſwers. Hee that hath no motion of God in his minde, no ſeeling of the Spirit, no taste of

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honestie things, no remorse of conscience, no sparke of
greate, is rather to be confounded by tormentes than reasons,
for it is an evident & infallible signe, that the holie Ghost
hath not sealed his conscience, whereby he might cry Abba
Father. I could alreade Scripture to prove that the godlie
should restraine from the company of the wicked, whiche al-
though thou wylt not believe, yet wylle it condamne thee.
Saint Paule saith, I desire you bretheren, that you abstaine
from y company of those that walke inordinatlie. Againe,
My sonne, if sinnes shall flatter thee, give no eare unto
them, flee from the euill, and euill shall flee from thee.

And surely, were it not to confute thy detestable Her-
esie, and bring this if it might be, to some taste of the ho-
lie Ghost, I would abandon all place of thy abode, for I
thinke the ground accursed whereon thou standest: Thy
opinions are so monstrous, that I cannot tell whether thou
wylt cast a doubt also whether thou haue a soule, or no,
which if thou doo, I meane not to waste wylde in prouyng
that which thine infidelite will not permit thee to belieue,
for if thou hast as yet felt no taste of the Spirit working in
thee, then sure I am, that to proue the immortalitie of the
soule were bootlesse; if thou haue a secret feeling, then it
were needlesse. And God graunt thee that glowing and
ring in conscience, that thy soule may witness to thy selfe
that there is a living God, and thy heart shedde drops of
bloud as a token of repentance, in that thou hast denied
that God, and so I commit thee to God, and that which I
cannot doe with any perswassion, I will not leue to at-
tempt with my prayer.

Atheos. Raigne staine a while god Euphues, and leue not
him perplexed with feare, whome thou mayst make perfect
by faith: for now I am brought into such a double and
doubtfull distresse, that I knowe not how to tourne, if I be-
lieue not the Scriptures, then shall I be damned for un-
beliefe: if I belieue them, then shall I be confounded for
my wicked life. I knowe the whole course of the Bible,
which

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Which if I shold belieue, then must I also belieue that I am an abiet. For thus sayth Heli to his sonnes: If man sinne against man, God can forgive it, if against God, who shall intreate for him. He that sinneth, is of the Diuell, the reward of sinne is death, thou shalt not suffer the wicked to live: take all the Princes of the people, and hang them against the Sunne on Cybbets, that my anger may be turned from Israel: these sayings of holie Scripture cause me to tremble and shake in every sinnow.

Againe, this saith the holie Bible, Now shall the scourge fall vpon thee, for thou hast sinned: behold I am a curse before you to daie, if you shall not hearken to the commaundements of the Lord, all they that have forsaken the Lord shall be confounded. Furthermore, where thretes are powred out against sinners, my heart bleedeth in my bellie to remember them.

I will come vnto you in iudgement, sayth the Lorde, and I will be a swift and a severe witnesse: offenders, adulterers, and those that haue committed perjurie, and reteined the dueties of hirslings, oppressed the widdowes, misused the straunger, and those that haue not feared me the Lord of Hosts, Out of his mouth shall come a two edges sword.

Behold I come quicklie, and bring my reward with me, which is to yeld to euerie one according to his deserts.

Great is the daie of the Lord, and terrible, and who is hee that can abide him? What then shall I than doe, when the Lorde shall arise to iudge, and when hee shall demand, what shall I answere? Besides this, the names that in holie Scripture are attributed to God, bring a terror of my guiltie conscience. He is sayd to be a terrible God, a God of revenge, whose voice is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These things Euphues testifie vnto my conscience, that if there be a God, he is the God of the righteous, and one

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that will confound the wicked: Whether therefore shall I
goe, v; who may auoide the daie of vengeance to come: If
I goe to heauen, that is his seate: if into the earth, that
is his soulestole: if into the deapthy, there he is also: Who
can shrowd himselfe from the face of the Lord, or where can
one hide him selfe that h. Lord cannot finde him: His words are
like fire, & the people like dry wood, and shall be consumed.

Euphues: Although I cannot but reioyce to heare thee
acknowlede a God, yet must I nedes lament to see thee
so much distrest him: The Diuell that roaring Lyon see-
ing his prais to be taken out of his tawes, alreadeth all
Scripture that may condamne the sinner, tearing all out
that shoule comfort the sorrowfull. Much like vnto the
deceitfull phisition, which recounteth all things that may
endamage the patient, never telling any thing that may
recure him.

Let not thy conscience be agrained, but with a penitent
heart renounce all thy former iniquities, and thou shalt re-
ceiue eternall life: Assure thy selfe, that as God is a Lord,
so he is a Father, as Christ is a Judge, so he is a Sau-
our: as there is a Law, so there is a Gospell. Though God
haue leaden hands, which when they strike pate home, yet
hath he leaden fete, which are as slowe to ouertake a sin-
ner: Hearre therefore the greatest comfort flowing in euerie
leaue and syne of the Scripture, if thou be penitent.

I my selfe am even here, which doth blot out his trans-
gressions, and that for mine owne sake, and I will not bee
mindfull of thy sinnes. Beholde, the Lordes hande is not
shortned that it cannot saue, neither his eare heauie, that
it cannot heare. If your sinnes were as Crimolyn, they shal
be made whiter than snowe: and though they were as
reddy as Scarlet, they shal be made like white wolle: If
we confesse our offences, he is fauful and iust: so that he
will forgive vs our sinnes. God hath not appointed vs vnto
wrath, but vnto saluation. By the meanes of our Lorde
Iesu Christ the earth is filled with h. meuse of the Lord.

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It is not the will of your Father which is in Heauen, that
that anie one of these little ones should perish. God is rich
in mercie. I will not the death of a sinner, saith the Lorde
God, returne and liue. The Sonne of man came not to de-
stroye, but to save. God hath mercie on all, because he can do
all, God is mercifull, long suffering, and of much mercie. If
the wicked man shall repent of his wickednesse whiche he
hath committed, and keþe my Commandementes, doing ju-
stice and iudgement, he shall liue the life, and shall not
die. If I shall saie vnto the sinner, thou shalt die the death,
yet if he repent and do iustice, he shall not die.

Call to thy minde the greatest godnesse of God in crea-
ting the, his singular loue in giuing his Sonne for the. So
God loued the world, that he gaue his onely begotten Son,
that whosoever belesued in him might not perish, but haue
everlasting life. God hath not sent his Sonne to iudge the
world, but that the world might be saved by him. Can the
mother, saith the Prophet, forget the childe of her wombe,
and though she be so vnnatural, yet wil I not be vnmindful
of the. There shall be more ioy in heuen for the repentance
of one sinner, then for ninetie and nine iust persons. I came
not (saith Christ) to call the righteous, but sinners to repen-
tance. If anie man sinne, we haue an aduocate with the
Father, Jesus Christ the righteous, he is the propitiati-
on for our sinnes, and not for our sinnes onelie, but for the
sinnes of the whol world. I write vnto you little chil-
dren, because your sinnes be forgiuen, for his name sake.
Doþt not Christ saie, that whatsoeuer we shall aske the
Father in his name, we shall obtaine? Doþt not God saier
This is my beloued Sonne in whome I am well pleased,
heare him?

I haue reade of Themistocles, whiche hauing offended
Philip the king of Macedonia, and could no waie appease
his anger, meeting his young sonne Alexander, tooke him
in his armes and met Philip in the face: Philip seeing the
smiling countenance of the childe, was well pleased with

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Themistocles. Even so, if through thy manifold sinnes and hainous offences, thou prouoke the heauy displeasure of thy God, insomuch as thou shalt tremble for horrour, take his onelie begotten and welbeloued son Iesus in thine armes, and then he neither can or wil be angrie with the. If thou haue denied thy God, yet if thou go out with Peter and weep bitterly, God will not denie the. Though with the prodigal sonne thou wallow in thine owne wilfulnesse, yet if thou returne againe sorrowfull, thou shalt be received. If thou be a grieuous offender, yet if thou come vnto Christ with the woman in Luke, and wash his feete with thy teares, thou shalt obteine remission.

Consider with thy selfe the great loue of Ch:ist, and the bitter tormentes that he endureth for thy sake, whiche was inforced through the horrour of death, to crie with a loude boice, Eloi, Eloi, lamasabathani, My God, My God, why hast thou forsaken me, and with a groaning spirit to saie, My soule is heauie euuen vnto the death, tarrie here and watch: and againe, Father, if it be possible, let this cup passe from me. Remember how he was crowned with thornes, crucis- ed with theues, scourged and hanged for thy saluation, how he sweate water and bloud for thy remission, how he indu- red even the tormentes of the dampned spicites for thy re- demption, how he overcame death, that thou shouldest not die, how he conquered the Diuell that thou mightest not be dampned.

When thou shalt record what he hath done to purchase thy freedome, how canst thou dread bondage: When thou shalt behold the agonies and anguish of minde that he suffered for thy sake, how canst thou doubt of the release of thy soule: When thy Sauiour shall be thy Judge, why shoul- dest thou tremble to heare of iudgement: When thou hast a continuall Mediator with God the Father, howe canst thou distrust of his fauour:

Turne therefore vnto Ch:ist with a willing heart, and a wayling mind for thy offences, who hath promised, What at

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at what time so ever a sinner repenteth him of his sinnes, he shall be forgivien : who calleth all those that are heauie laden, that they might be refreshed: who is the dore to them that knoche, the waie to them that seeke, the truthe, the rocke, the corner stonye, the fulnesse of time, it is he that can & will pouere myle into thy woundes. Who absolved Mary Magdalene from her sinnes, but Christ : Who forgave the thefe his robberie and manslaughter, but Christ : Who made Mathew the Publican and tolgatherer, an Apostle and Preacher, but Christ : Who is that god shepheard that fetcheth home the straie sheape so louingly vpon his shoulders, but Christ : Who received home the lost son, was it not Christ : Who made of Saul a persecutor, Paule an Apostle, was it not Christ : I passe ouer divers other Histories both of the olde and newe Testament, which do abundantlie declare what great comfort the faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercie. Canst thou then Atheos, distrust thy Christ, who reioyceth at thy repentance : Assure thy selfe, that through his passion and bloud-shedding, Death hath losse his synghe, the Diuell his vicerie, and that the gates of hell shall not preuaile against thee. Let not therefore that bloud of Christ be shedde in vaine, by thine obstinate and hard heart. Let this perswasion rest in thee, that thou shalt receive absolution frelie, and then shalt thou feele thy soule even as it were to hunger and thirst after righteousnesse.

Atheos. Well Euphues, seeing the holy Ghost hath made thee a meane to make me a man (for before the taste of the Gospell I was worse then a beast) I hope the same spirite will also lighten my conscience with his word, and confirme it to the end in constancie, that I may not onely confesse my Christ faithfully, but also preach him frelie, that I may not onelie be a Minister of his word, but also a martyre for it, if it be his pleasure.

¶ Euphues, how much am I bounde to the godnesse of almighty

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almyghtie God, which hath made me of an Infidell a belieuer, of a cast-away a Christian, of an Heathenly Pagan, a heavenly Protestant. O how comfortable is the felyng and taste of grace, how joyfull are the glad tidings of the Gospell, the faithfull promises of saluation, the free redemption of the soule. I will endeavour by all meanes to confute those damnable, I know not by what name to termme them, but blasphemers I am sure, which if they be no more, certainly they can be no lesse. I see now the odds between light & darknesse, faith and frowardnesse, Christ and Beliall. Be thou Euphues a witnesse of my faith, seeing thou hast been the instrument of my beliefe, and I will prarie that I shewe it in my life, as for thee I account my selfe so much in thy debt, as I shall never be able with the losse of my life to render thee thy due: but God which rewardeth the zeale of all men, wil I hope blesse thee, and I will prarie for thee.

Euphues. O Atheos, litle is the debt thou owest me, but great is the comfort I have received by thee. Give the praise to God, whose godnesse hath made thee a member of the mysticall bodie of Christ, and not onelie a brother with his son, but also coheritor with thy Sauour.

There is no heart so harde, no Heathen so obstinate, no miscreant or Infidell so impious, that by grace is not made as supple as Dile, as tractable as a shewe, as faithfull as anie.

The Adamant though it be so hard that nothing can bruise it, yet if the warme bloud of a Goate be poured vpon it, it bursteth: Euen so although the heart of the Atheist and vnbelieuer be so harde, that neither rewarde nor revenge can mollifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the bloud of Christ, do but once touch it, it renteth in sunder, & is enforced to acknowledge an omnipotent and euerlasting Ichouah: Let vs therefore both (Atheos I will not now call thee, but Theophilus) flie vnto that Christ which hath through his mercy, not our merits, purchased for vs the inheritance of euerlasting life.

Certaine

Certaine Letters writ by Euphues to his friendes.

Euphues to Philautus.

 **E**f the course of youth had anie respect to the stasse of age, or the living man anie regarde to the dying moulde, we woulde with greater care, when we were young, shunne those thinges whiche shoulde grieue vs when wee olde: and with more severitie direete the sequelle of our life, for feare of present death. But such is either the vnhappines of mans condition, or the vntowardnesse of his crooked nature, or the wilfulness of his mind, or the blidenesse of his heart, that in youth hee surfeteth with delightes, preventing age: or if hee live, continueth in dotage, forgetting death. It is a worlde to see, how in our flourishing time, when we best may, we bee worst willing to thrive: and how in the bading of our daies, when wee moste shoulde, wee haue least desire to remember our ende.

Thou wilst muse Philautus, to hear Euphues preach, who of late had more minde to serne his Ladie, then to worship his Lord. Ah Philautus, thou art now a Courtier in Italy, I a Scholler in Athens: and as hard it is for thee to follow good counsaile, as for me to enforce thee, seeing in thee there is little will to amende, and in me lesse authoritie to command, yet will I erhort thee as a friend, I woulde I might compell thee as a Father. But I haue heard, that it is peculiar to an Italian to stande in his owne conceit, and to a Courtier never to bee contolde, whiche causeth mee to feare that in thee, which I lament in others. That is, that either thou seeme too wise in thine owne opinion, thinkeing scorne to bee taught, or too wilde in thy attempts, in rejecting admonisment. The one procedeth of selfe-loue,

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loue, and so thy name imposzeth: the other of meēr folly and that thy nature sheweth: thou lookeſt I ſhuld craue pardon for ſpeaking ſo boldly. No Philautus, I meane not to flatter theſe, for then I ſhuld incurre the ſuſpition of fraud. Neither am I determined to fall out with theſe, for then might þ wiſe conuince me of follie. But thou art in great credite in the Court, and what then? ſhall thy credite with the Emperoz abate my courage to my God? D2 thy hautie looks quench my kindled loue? D2 thy gallant ſhew aſlak my god will? Hath the Courtier any prerogatiue aboue the clowne, why he ſhoule not be reprehended? Doeth his high calling not onelie giue him a commission to ſinne, but remiſſion alſo if he offend? Doeth his preheminence in the Court, warrant him to opprefſe the poore by might, or acquite him of punishment? No Philautus. By how much the moſe thou exelleſt other in honours, by ſo much the moſe thou oughteſt to excede them in honestie: and the higher thy calling is, the better ought thy conſcience to be: and as farre it beſemeth a Gentleman to be from pride, as he is from pouertie: and as neare to gentlenesse in condition, as he is in bloud? But I will deſcend with theſe to particulars. It is reported here for a truthe, that Philautus hath giuen ouer himſelfe to all deliciousneſſe, deſtryng rather to be dandled in the lappes of Ladies, then buſied in the ſtudie of god Letters: And I woulde this were all, which is too much, or the reſt a lie, which is too monſtrous. It is now in euerie mans mouth, that thou, yea, thou Philautus, art ſo boide of curteſie, that thou haſte almoſte forgotten common ſenſe and humanitie, hauiing neyther care of Religion (a thing too common in a Courtier) neyther regardes of honestie or anie vertuous behaviour. O Philautus, doest thou liue as thou ſhouleſt never die, and laugh as thou ſhouleſt never mourne, art thou ſo ſimple that thou doest not knowe from whence thou cameſt, or ſo ſinfull, þ thou careſt not whether thou goest: what is in theſe that ſhouleſt make theſe ſo ſecure, or what can there bee in anie that

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any that may cause him to glorie? Milo that great Warrall
ler beganne to weape, when he sawe his armes brawne-
fallen and weak, saying: Strength, strength, is but vaine.
Helene in her newe glasse, viewing her olde face, with
smilyng countenaunce, cried: Beautie where is thy
blaze.

Croesus with all his wealth, Aristotle with all his wit,
all men with all their wisedome, haue and shall perish and
turne to dust. But thou delightest to haue the new facion,
the Spanish Felt, the French Ruffe, thy crew of Ruffi-
ans, all thine attire mishapen to make thee a Monster, and
all thy time mispent to shewe thee vnhappie: What should
I goe about to decypher thy life, seeing the beginnyngh shew-
eth the ende to be naught. Art not thou one of those Phi-
lautus, which seekest to winne credit with thy superiорs by
flatterie, and wixing out wealth from thy inferiорs by force,
and vndermine thy equalles by fraude? Doest thou not
make the Court, not onelie a couer to defende thy selfe
from wrong: but a coulour also to commit iniurie. Arte
not thou one of those, that hauing gotten on their sleeve the
Cognisaunce of a Courtier, haue shaken from thy skirtes
the regarde of curtessie. I cannot but lament (I woulde I
micht remedie) the great abuses that raigne in the eyes of
the Emperour. I feare me the Poet saith too trulie. Exeat
aula qui vult esse pius, virtus & summa potestas non coeunt.
Is not pietie turned all to pollicie, faith to foresight, rigour
to iustice: doth not he best thine that worst deserueth, and
he rule all the Countrie that hath no conscience. Doeth
not the Emperours Court growe to this insolent blinde-
nesse, that all that see not their follie, they account fooles:
all that speake against it, precise: laughing at the simplici-
tie of the one, and threatening the boldnesse of the other. Phi-
lautus, if thou wouldest with due consideration waie, how
farre a Courtiers life is from a sound beleefe, thou woul-
dest either frame thy selfe to a newe trade, or else amende
thine old maners, yea, thou wouldest with Crates leaue all

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thy possessions, taking thy booke and frudge to Athens, and with Anaxagoras, despise wealth, to attaine wisedome: if thou haddest as great respect to die well, as thou hast care to live wantonly, thou shouldest with Socrates seeke how thou mightest yeld to death, rather then with Aristippus search how to prolong thy life.

Doest thou not know that where the tree falleth, there it lieth? And enerie ones deaths day, is his domes day: That the whole course of life is but a meditation of death, a pilgrimage, a warfare. Hast thou not read, or doest thou not regard what is written, y^e we shall all be cited before the Tribunall seat of God, to render a straight account of our stewardship: If then the reward be to be measured by the merits, what booke canst thou seek for, but eternall paine, which here liuest in continual pleasure. So shouldest thou live as thou maist die, and then shalt thou die to live.

Wert thou as strong as Sampson, as wise as Salomon, as holie as David, as faithfull as Abraham, as zealous as Moses, as good as anie that euer liued, yet shalt thou die as they haue done, but not rise againe to life with them, unles thou live as they did.

But thou wilt saie, that no man ought to iudge thy conscience but thy selfe, seeing thou knowest it better then any. ¶ Philantus, if thou search thy selfe and find not sinne, then is thy case almost curelesse. The Patient, if Phisitions are to be credited, and common experation esteemed, is the neareste death when he thinketh himselfe past his disease, and the lesse griefe he feeleth, the greater fits he endureth, the wound that is not searched because it a little smarteth, is fleshes of dead flesh, and the sower it skinneth, the sozer it festereth.

It is saide, that Thunder bruseth the tree, but breaketh not the Barke, and pearceth the blade, and never hurteth the Scabbard: euен so doth sinne wound the heart, but never hurt the eyes, and infect the soule, though outwardlie it nothing afflict the bodie.

Descend

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Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the world, embrace Christ, leau the Court, follow thy studie, preferre holynesse before honour, honestie before promotion, Religion and vprightnesse of life, before the overlashing desires of the flesh: remember the War, which out of the drieſt and bittereſt Time, sucketh moist and ſweate Honie. And if thou canſt, out of the Court, a place of more pompe than pietie, ſucke out the true iuyce of perfecſion, but if thou ſee in thy ſelſe a will rather to go forwarde, if the glittering face of faire Ladies, or the glittering ſhewe of luſtie gallants, or courtlie fare, or any delicate thing, ſeeme to entice theſe to farther lewdneſſe, come from the Court to Achens, and ſo in ſhunning the cauſes of euill, thou ſhalt ſone eſcape the eſſect of thy miſſortune, the more thone things please theſe, the more thou diſpleaſeſt God, and the greater pride thou takeſt in ſinne, the greater paine thou heapeſt to thy ſoule. Gramine thine owne conſcience, and ſee whether thou haſt done as is required: if thou haue, thanke the Lord, and pray for increase of grace, if not, deſire God to giue theſe a willing minde to attaine faſth and conſtancie to continue to the ende.

Euphues to Eubulus.

Dalue theſe in the Lord, &c. Although I was not ſo wittie to follow thy grave advise when I firſt knew theſe, yet doſt I not lacke grace to give theſe thankes ſince I tried theſe. And if I were as able to perſuade theſe to patience, as thou werſt deſirous to exhort me to pietie, or as wiſe to comfort theſe in thine age, as thou willing to inſtruct me in my youth, thou ſhouleſt now with leſſe greteſe endure thy late loſſe, and with little care leade thy aged life.

Thou weepſt for the death of thy Daughter, and I laugh at the fallie of the Father, for greater banitie is

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there in the minde of the mourner, than bitternesse in the death of the deceased. But she was amiable, but yet sinfull, but she was young and might haue lived, but she was mortall and must haue dyed. I but her youth made thee osten merrie, I but thine age shoulde once make thee wise: I but her grene yeares were vnsit for death, I but thy hoarie haires should despise life.

Knowest thou not Eubulus, that life is the gift of God, death the due of Nature, as we receive the one as a benefit, so must we abide the other of necessitie. Wise men haue founde that by learning, which olde men shoulde knowe by exerience, that in life there is nothing sweete, in death nothing sowe. The Philosophers accounted it the chiefe felicitie never to be borne: the second to die. And what hath death in it so hard, that we shoulde take it so heauilie? Is it strange to see that cut off, which by Nature is made to be cut? Or that melted, which is fit to be melted? Or that burnt, which is apt to bee burnt? Or man to passe that is borne to perish? But thou grauntest that she shoulde haue died, and yet art thou greued that she is dead.

Is the death the better, if it be the longer: no truelie. For as neither he that singeth most or prayeth longest, or ruleth the stearne ostness, but he that doth it best deserueth greatest praise, so he, not that hath most yeares, but manis vertues; nor he that hath grayest haires, but greatest goodness; liueth longest. The chiefe beautie of life consisteth not in the numbering of manie daies, but in the vsing of vertuous doings. Among plants, those be best esteemed, that in shorkest time bring forth much fruite. Were not the fairest flowers gathered when they be freshest? The youngest beasts killed for sacrifice, because they be fonest? The measure of life is not length, but honestie, neither doe we enter into life, to the ende we shoulde set downe the daie of our death, but therefore doe wee live, that wee may obey him that made vs, and be willing

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ling to dye when he shall call us.

But I will aske thee this question, whether thou waile
the losse of thy Daughter for thine owne sake, or for
hers, if for thine owne sake, because thou didst hope in
thine age to recover comfort, then is thy loue to her but
for thy commoditie, and therein thou art but an vnkinde
father: if for hers, then doest thou mistrust her salvation,
and therein thou shewest thy vncoustant faith. Thou
shouldest not weape that she hath runne fast, but that thou
hast gone to slowe, neither ought it to grieve thee that she
is gone to her home with a fewe yeres, but that thou art
to goe with manie.

But why goe I about to vse a long processe to a little purpose? The bud is blasked as soone as the blowne Rose, the winde shaketh off the blossome as well as the fruite. Death neither spareth the golden lockes nor the hoarie head.

I meane not so make a treatise in the praise of death, but to note the necessitie, neither to write what ioyes they receiuē that dye, but to shewe what paynes they endure that liue. And thou which art even in the wane of thy life, whome Nature hath nourished so long, that now she beginneth to nod, mayst well knowe what grieses, what labours, what paynes, are in age; and yet wouldest be either young to endure manie, or elder to bide more. But thou thinkest it honourable to goe to the graue with a graue head, but I deeme it more gloriouſ to be burted with an honest name. Age sayest thou, is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the godnesse that commeth by the end, and the badnesse which was by the beginning. Take the death of thy daughter patientlie, and looke for thine owne speedelie, so shalt thou performe both the office of an honest man, and the honour of an aged father, and so farewell.

Letters of Euphues.

Euphues to Philautus, touching the death of Lucilla.



Haue received thy Letters, and thou hast deceivēd mine expectation, for thou seemest to take more thought for the losse of an harlot, than the life of an honest woman.

Thou writest, that she was shamefull in her trade, and shamelesse in her ende. I belieue thee: it is no meruaile that she which living practised sinne, should dying be boyde of shame, neyther could there be anie great hope of repentaunce at the houre of death, where there was no regard of honestie in time of life. She was striken sodenlie, being troubled with one sicknesse: It may be, for it is commonlie seene, that a sinfull life, is rewarded with a sodaine death, and a swete beginning, with a sorwer ende.

Thou addest moreover, that she being in great credit with the States, died in great beggerie in the strætes. Certes it is an olde saying: That who so liueth in the Court, shall die in the straue, she hoped there by delightes to gaine monie, and by her deserts, purchased miserie, they that seek to clime by priuie sinne, shall fall with open shame, and they that couet to swimme in vice, shall sinke in vanities to their owne perilles.

Thou sayest, that for beautie she was the Helen of Greece, and I durst sware, that for beastlines shē might be the monster of Italie. In my minde, greater is the shame to be accounted an harlot, than the praise to be esteemed amiable. But where thou art in the Court, there is more regard of beautie than of honestie, and moze are they lamented that die vicioullie, than they loued that liue vertuouslie: for thou gauest as it wers a sigh, which all thy companions in the Court seeme by thee to sound also, that Lucilla being one of so great perfection in all partes of the bodie,

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bodie, and so little pietie in the soule, shoud he as it wers snatched out of the iawes of so manie young Gentlemen. Well Philautus, thou takest not so much care for the losse of her, as I grieve for thy lewdnesse: neither canst thou sorrow moe to see her die sodenlie, than I to heare thee lye shamefullie.

If thou meane to keepe me as a friend, shake off those vaine toyes and dalliances with women, beleue me Philautus, I speake it with salte feares trickling downe my cheekes, the life thou liuest in Court, is no lesse abhorred, than the wicked death of Lucilla detested, and more art thou scorned for thy follie, than she hated for her filthinesse.

The euill ende of Lucilla shoud moue thee to begin a new life: I haue often warned thee to shanne thy wonted trade, and if thou loue me as thou protestest in thy Letters, then leaue all thy vices, and shew it in thy lyfe. If thou meane not to amend thy manners, I desire thee to write no more to me, for I will neither answere thee, nor reade them. The Jennet is as sone broken with a wand, as with the spurre: a Gentleman as well allured with a word, as with a sword.

Thou concludest in the ende that Livia is sicke: trulie I am sorie, for she is a mayden of no lesse comelinesse than modestie: and hard it is to iudge, whether she deserues more praise for her beautie with the amorous, or admiracion for her honestie of the vertuous: if thou loue me, embrase her, for she is able both to satisfie thine eie for choice, and instruct thy heart with learning. Command me vnto her, and as I praise her to thee, so will I praise her to God, that either she may haue patience to endure her trouble, or deliuerance to escape her perill.

Thou desirest me to send thee the Sermons which were preached of late in Athens, I haue fulfilled thy request: but I feare me thou wilst vse them as ~~h~~. George doth his horse, who is ever on his backe, but never rideth: but if thou wert as willing to reade them, as I was to send them,

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or as readie to followe them; as desirous to haue them, it shall not repent thet of thy labour, nor me of my cost. And thus farewell.

Euphues to Bondonio to take his exile
patientlie.



If I were as wise to gine thet counsayle, as I am willing to doe thet god, or as able to set thet at libertie, as desirous to haue thet frē, thou shoudest neither want god adnise to gyde thet, nor sufficient helpe to restore thet. Thon takell it heauilie, that thou shoudest be accused without colour, and banished without cause: and I thinke thet happye to be so well ridde of the Court, and be so voide of crime.

Thou sayest banishment is bitter to the frē borne, and I deeme it the better, if thou be without blame. There bee many meates which are sower in the mouth, and sharpe in the malwe, but if thou mingle them with sweets lawces, they yeld both a pleasant taste, and wholesome nourishment.

Diverse coulours offend the eyes, yet haing grēne among them, whet the sight. I speake this to this end, that though thy exile seeme grēvous to thet, yet guiding thy selfe with the Rules of Philosophie, it shall be more tollerable: heē that is colde doth not couer himselfe with care, but with clothes: heē that is washed in the Raine, dryeth himselfe by the fire, not by his fanticie, and thou which art banished, oughtest not with teares to bewaile thy hap, but in wisedome to heale thy hurt.

Nature hath given to man a Countrie, no more than she hath a house or landes, or liuinges. Socrates woulde neither call himselfe an Athenian, neither a Grecian, but a Citizen of the world. Plato would never account him banished, that had the Sun, Fire, Aire, Water, and Earth, that

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that he had before wher he fel the Winters blast and the Summers blaze, where the same Sunne and the same Moone shined, whereby he noted, that euerie place was a Countris to a wise man, and all parts a pallace to a quiet minde.

But thou art driven out of Naples, that is nothing. All the Athenians dwell not in Colliton, nor euerie Corinthian in Grecia, nor all the Lacedemonians in Pitania. How can anie part of the world be distant farre from the other, when as the Mathematicians set downe, that the earth is but a point being compared to the Heavens. Learne of the Bee as Iwell to gather Honie of the wæde as the flowre, and out of farre Countries to live, as well as in thyne owne. Bee is to be laughed at, which thinketh that Moone better at Athens than at Corinth, or the Honie of the Bee sweeter that is gathered in Hyblia, than that which is made in Mantua: When it was cast in Diogenes steth, that the Sinoponete had banished him Pontus, yea (sayd he) I them of Diogenes. I may saie to thee, as Straconicus sayd to his guest, who demaunded, what fault was punished with exile, and he answering, falsehood, why then said Straconicus doest not thou practise deceit, to the ende thou mayst auoyde the mischieves that flowe in the Countrie.

And surelie, if conscience be the cause thou art banished the Court, I account thee wise in beeing so precise, that by the vsing of vertue thou mayst be exiled the place of vice. Better it is for thee to live with honestie in the Countrie, than with honour in the Court, and greater will thy praise bee in living banitie, than thy pleasure in following traines. Choose that place for thy Pallaces which is most quiet, custome will make it thy Countrie, and an honest life will make it a pleasant living. Philip falling in the dust, and seeing the figure of his shape perfect in shew: God God, sayd he, we desire the whole earth, and see how little serueth: Zeno hearing that this only barke wherein

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all his wealth was shippes, to haue perished, cried out: Thou hast done well Fortune to thrust me into my golwe againe to embraxe Philosophie. Thou hast therefore in my minde great cause to reioyce, that God by punishment hath compellid the to strictnesse of life, which by libertie might haue bin growen to lewdnesse. When thou hast not one place assynd the to therein to live, but one forbidden the, which thou maist leauue, then thou being denied but one, that excepted, thou maist choose any. Moreouer, this dispynge with thy selfe, I beare no office, whereby I should either soz fears please the noble, or soz gaine oppresse the ne-
die. I am no arbitrer in doubtfull cases, whereby I should either pervert justice, or incur displeasure. I am free from the iniuries of the strong, and mallice of the weake. I am out of the broples of the seditious, and haue escaped the threates of the ambitious. But as he that hauing a faire Orchard, seeing one tree blotted, recounteth the discommo-
dite of that, and passeth ouer in silence the fruitfulness of the other. So he that is banished, doeth alway lament the losse of his house, and the shame of his exile, not rejoycing at the libertie, quietnesse, and pleasure that he enjoyeth by that swete punishment. The Kings of Persia were de-
med happie, in that they passed their Winter in Babylon: in Media their Summer, and the Spring in Susis, and certainlie thy exile in this may be as happie, as any King in Persia, for he may at his leasure begin his owne plea-
sure, leade his Winter in Athens, his Summer in Naples, his Spring in Argos. But if he haue any busynesse in hande, he may studie without trouble, sleepe without care, and wake at his will without controyement. Aristotle must dine when it please Philip, Diogenes when it lusteth Diogenes, the Courtier suppeth when the King is satistid, but Botonio may now eate when Botonio is an hungred. But thou sayst that bannishment is shamefull. So truly, no more than pouertie to þ content, or gray haire
to þ aged. It is the cause þ maketh the shame, if thou werst banished.

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banished vpon chollar, greater is thy credite in sustaing
w^rong, then thy ennies in committing iniurie, and lesse
shame is it to the^e to be oppressed by might, then theirs that
w^rought it for malice, but thou fearest thou shalt not thriue
in a straunge Nation, certainlie thou art moze afraid then
hurt.

The Pine tree groweth as stone in Pharao as in Ida, the
Nightingale singeth as sweet in the desarts as in the woods
of Crete. The wise man liueth as well in a farre Country
as in his owne home. It is not the nature of the place, but
the disposition of the person that maketh the life pleasant.
H^erein therefore Botonio, that all the sea is apt for an
fish, that it is a badde grounde where no flower will grow,
that to a wise man all landes are as fertile as his owne in
heritance. I desire the^e to temper the sharpnesse of thy ban
nishment with the sweetenesse of the cause, and to measure
the cl^rerenesse of thine owne conscience with the spighte of
thy ennies quarrell, so shalt thou reuenge they^r malice
with patience, and endure thy bannishment with plea
sure.

Euphues to a yong Gentleman in Naples named Alcius, who
leauing his studie followed all lightnesse, and liued both
shamefully and sinfully, to the griefe of his friends
and discredit of the Vniversitie.

I f I should talke in wordes of those thinges
which I haue to conferre with the^e in wri
tings, certes thou wouldest blush for shame,
and I weepe for sorrowe: neither coulde my
tongue utter that with patience, which my
hande can starke write with modestie, nei
ther coulde thy eares heare that without glowing, whiche
thine eyes can hardlie view without griesse. Ah Alcius, I
cannot tell whether I shoulde lament in the^e thy wante of
learning,

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learning, or thy wanton liuyng, in the one thou art inferiour to all men, in the other superior to all beastes. Insomuch as who seeth thy dull wit, and marketh thy froward will, may well say that he never saw smacke of learnyng in thy doings, nor sparke of religion in thy life. Thou onelie vauntest of thy Gentry, trulie thou wast made a Gentleman before thou knewest what honestie meant, and no more hast thou to boast of thy stocke, then he that being least riche by his fater, dieth a beggar by his follie. Nobilitie beganne in thine auncestours, and endeth in the, and the Generositié that they gained by vertue, thou hast blotted with vice. If thou claime Gentry by pedigree, practise gentlenesse by thine honestie, that as thou callengest to bee Noble by bloud, thou mayest also proue Noble by knowledge, otherwise shalt thou hang lyke a blaste among the faire blossomes, and like a staine in a peice of white Lawne.

The Rose that is eaten with the Canker, is not gathered, because it groweth on that stalke that the swete doth, neither was Helen made a starre because she came of that Egge with Castor, nor thou a Gentleman in that thy auncestors were of nobilitie. It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Manors, but god manners that expresse the true Image of dignitie. There is Copper coine of the stamp that Golde is, yet is it not currant: there commeth poison of the fish as well as god Dyle, yet is it not wholesome, and of man may procede an euill childe, and yet no Gentleman. For as the Wine that runneth on the lees, is not therefore to be accounted neate, because it was drawne of the same peice: or as the water that springeth from the Fountaines head, and floweth into the filthie channell, is not to bee calld cleare because it came of the same streme: so neither is hee that descendeth of noble parentage, if he desire from noble deedes, to bee esteemed a Gentleman in that hee issued from the loines of a noble Sire, for that he obscureth

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refy the parentes he came off, and discrediteth his owne estate.

There is no Gentleman in Athens, but sorroweth to see thy behaviour so far to disagre from thy birth, for this saie they all (whiche is the chieffest note of a Gentleman) that thou shouldest as well desire honestie in thy life, as honour by thy linage: that the nature should not swarne from thy name, that as thou by dutie shouldest be regarded for thy progenie, so thou wouldest endeavour by deserts to be reverenced for thy pietie.

The pure Corall is chosen as well by his vertue, as his coulour: a king is knowne better by his courage then his crowne: a right Gentleman is sooner seene by the trial of his vertue, then blazing of his armes.

But I let passe thy birth, wishing thee rather with Vlysses to shewe it in workes, then with Ajax to boast of it with wordes: thy stocke shall not bee lesse, but thy modestie the greater. Thou liuest in Athens, as the Waspe doth among Bees, rather to sting then to gather Honie, and thou dealest with mosse of thy acquaintance as the Dogge doeth in the maunger, who neyther suffereth the Horse to eate haire, nor will himselfe. For thou being idle, wilt not permit anie, (as farre as in thee lieth) to be well employed. Thou arte an heire to faire liuyng, that is nothing, if thou be disherited of learning: for better were it to thee to inherite rightheousnesse then riches, and farre more seemlie were it for thee to haue thy Studie full of Bookes, then thy purse full of monie. To get goods is the benefite of Fortune, to keape them the gifte of wisedome: As therefore thou art to possesse them by thy fathers will, so art thou to increase them by thine owne wit.

But alasse, why desirest thou to haue the reuenewes of thy parent, and nothing regardest to haue his vertues? Hookest thou by succession to enjoy thy Patrimonie, and by vise to obscure his pietie? Wilt thou haue the title
of

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of his honour, and no touch of his honestie? Ah Alcius, remembre that thou art not borne to live after thine owne lust, but to learne to die, whereby thou maist live after thy death. I haue often heard thy Father saie, and that with a depe sigh, the teares trickling downe his gracie haires, that thy mother never longed more to haue thee borne when she is was in trauaile, then he to haue thee dead to rid him of troubles. And not sildome hath thy Mother wished, that either her wombe had bene thy graue, or the grounde her. Yea, all thy friendes with open mouth desire, that either God will sende thee grace to amen thy life, or griefe to haue thy death.

Thou wilt demaunde of mee in what thou doest offend, and I aske thee in what thou doest not sinne. Thou swarest thou art not covetous, but I saie thou art prodigall, and as much sinneth he that lauisheth without meane, as he that haordeth without measure. But canst thou excuse thy selfe of vice, in that thou art not covetous? Certainly no moze then the murthorer would therefore be guiltlesse because he is no coiner. But why goe I about to debate reason with thee, when thou hast no regard of honestie? Though I leaue here to perswade thee, yet will I not cease to praye for thee. In the meane season I desire thee, yea, and in Gods name I command thee, that if neither the care of thy parents, whom thou shouldest comfort, nor the counsaille of thy friendes, which thou oughtest to feare, nor the authoritie of the Magistrate which thou shouldest reverence, can allure thee to grace: yet the lawe of thy Saviour, who hath redeemed thee, and the punishment of the almighty, who continually threateneth thee, should draw thee to amendment, otherwise as thou liuest now in sinne, so shalt thou die with shame, and remaine withathan. From whome he that made thee, keape thee.

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Livia from the Emperours Court, to Euphues at Athens.

Lacknesse had not put me to silence, and the weakenesse of my bodie hindered the willingnesse of my minde, thou shouldest haue had a more spedie answere, and I no cause of excuse. I knowe it expedient to returne an aunswere, but not necessarie to write in post, for that in thinges of great importance, we commonlie looke before we leape, and where the heart droupeth through faintnesse, the hand is inforced to shake through feblenesse. Thou saiest thou understandest howe men liue in the Court, and of me thou desrest to know the estate of women: certes to dissemble with the, were to deceiue my selfe, and to cloake the banitie in Court, were to clogge mine owne conscience with vices. The Empresse keepeþ her estate royll, and her maydens will not lese an inch of their honoꝝ: She endeuoureth to set down god lawes, and they to breake them: She warneth them of excelle, and they studie to excede: She saith, that decent attire is god, though it be not costlie, and they sware vntesse it be deere, it is not comelie.

She is here accounted for a slut that commeth not in her silkes, and she that hath not euerie fashion hath no mans fauour. They that be most wanton are reputed most wise, and they that be the idlest liuers, are deemeþ the finest louers. There is great quarrelling for beautie, but no question of honestie: to conclude, both women and men haue fallen here in Court to such agreement, that they never iarre about matters of religion, because they never mean to reason of them, I haue wished oftentimes, rather in the countrie to spin, then in the Court to daunce, and truly a distasse doth better become a maiden, then a Lute, and fitter it is

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With the needle to practise how to lise, then with the penne to learne how to loue.

The Empresse giveth ensample of vertue, and the Ladies haue no leisure to follow her. I haue nothing else to write. Here is no god newes, as soz bad I haue told suffici- ent: yet this I may adde, that some there be which for their vertue deserve praise, but they are onelie commended for their beaultie: for this thinke Courtiers, that to be honest is a certaine kinde of countrie modestie, but to be amiable, the Courtly cortesse.

I meane shortly to sue to the Empresse to be dismissed of the Court, which if I obtaine, I shall thinke it a god re- ward for my service, to be so well rid from such securitie, for belue me, there is scarce one in Court that either fea- reth God, or meaneth god. I thanke the for the booke thou diddest send me, and as occasion shall serue, I will write to the.

Philautus beginneth a litle to listen to counsaile, I wish him well, and the for, of whom to heare so much god, it doth not me a litle god. Praise for me, as I do for the, and if op- portunitie be offered, write to me.

Farewell,

Euphues to his friend Liuia.



Care Liuia, I am as glad to heare of thy wel- fare, as sozrowfull to understand thy newes, and it doth me as much god that thou art re- concered, as harme to thinke of thols that are not to be recured.

Thou hast satisfied my request, and answered my expe- ctation. For I longed to know the maners of women, and liked to haue them wanton: I like the well that thou wilst not conceale their vanities, but I loue the better that thou

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thou doest not follow them: to reprove sinne is the signe of true honour, to renounce it, the part of honestie. All good men will account thee wise for thy truth, and happy for thy triall, for they say, to abstaine from pleasure is the chiefeſt pietie, and I thinke in Court to refraine from vice is no little vertue.

Strange it is, that the sound eie biewing of the ſore ſhuld not be dimmed, that he that handleth Pitch ſhoulde not be defiled, that they that continue the Court ſhould not be infected. And yet it is no great maruaile, for by expeſience we ſee, that the Adamant cannot drawe yron, if the Diamond lie by it, nor vice allure the Courtier, if vertue be retained.

Thou praiſeſt the Empreſſe for instituting god lawes, and grieueſt to ſee them violated by the Ladies. I am ſo ſad to thinke it ſhuld be ſo, and I ſigh in that it cannot be otherwife. Where there is no heed taken of a commaundement, there is ſmall hope to be looked for, of amendment. Where dutie can haue no ſhew, honestie can beare no ſwaine. They that cannot be enforced to obedience by authoritie, will neuer be wonne by fauour, for being without feare, they commonlie are boide of grace: and as farre be they careleſſe from honour, as they be from awe, and as readie to despide the godly counſaile of their Peeres, as to contemne the godly lawes of their Prince. But the breaking of lawes doeth not accuse the Empreſſe of vice, neyther ſhall her makynge of them excuse the Ladies of vanities. The Empreſſe is no moze to be ſuspected of erring, then the Carpenter that buildest the house be accused because theues haue broken it, or the Mint maister condemned for his coine, because the Traitor hath clippedit it. Certainly God wil both reward the godly zeale of the Prince, and reuenge the godleſſe doings of the people. Moreouer, thou ſaſt, that in the Court all be ſlugs that ſwim not in ſilkes, and that the idleſt liuers are accounted the brauest louers, I can not tell whether I ſhould rather laugh at their follie, or

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lament their phrensie, neither do I knowe whether the sin be greater in apparrell which moueth to pride, or in affecti- on which entiseth to penishnesse, the one causeth them to forget themselves, the other to forgoe their sences, eache do deceiue their soule. They that thinke one cannot be cleanly without pride, will quicklie iudge none to be honest with- out pleasure, which is as hard to confess, as to say, no mean to be without excesse: thou wist thou to bee in the countrie with thy distasse, rather then to continue in the Court with thy delights. I cannot blame the. For Grece is as much to be condemned for learning, as the Court for brauery, and here wist thou live with as good report for thine honestie, as they with renowme for their beautie. It is better to spinne with Penelope all night, than to sing with Helen all daie.

Huswifrie in the Countrie is as much praised, as ho- nour in the Courte. Wee thinke it as great mirth to sing Psalmes, as you knelodie to chaunt Sonets, and we ac- count them as wise that keepe their owne landes with cre- dite, as you those that get others livings by craft. There- fore if thou wilt follow my advice, and prosecute thine own determination, thou shalt come out of a warme Sunne, into Gods blessing. Thou addest (I feare me also thou er- rest) that in the Court there be some of great vertue, wi- dom, and sobrietie: if it be so, I like it, and in that thou saiest it is so, I believe it. It may be, and no doubt it is in the Court, as in all riuers, some fish, some frogs, and as in all gardens, some flowers, some weedes, and as in all treas, some blossomes, some blastes. Nylus brædeth the precious stone, and the popsoned Serpent. The Court may as well nourish vertuous Matrons as the lewde minion. Yet this maketh me muse, that they shoulde rather bee commended for their beautie, then for their vertue, which is an infal- lible argument, that the delights of the flesh are preferred before the holinesse of the spirit. Thou saist thou wilt sue to leaue thy seruice, and I will praye for thy good successe: when

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When thou art come into the Countrie, I would haue thee
first learne to forget all these things which thou hast seene
in the Court. I would Philautus were of thy minde to for-
sake his youthfull course: but I am glad thou wittest that
he beginneth to amend his conditions: he runneth farre
that never returneth, and he sinneth deadlis, that never
repenteth. I would haue him end, as Lucilla began, with-
out vice, and not begin as he ended, without honestie.
I loue the man well, but yet I cannot brooke his manners,
yet I conceiue a god hope, that in his age he will be wise,
for that in his youth I perceiued him wittie. He hath pro-
mised to come to Athens, which if he doe, I will so handle
the matter, that either he shall abyue the Court for euer, or
absent himselfe for a yeare. If I bring the one to passe, he
shall forgoe his olde course: if the other, forget his ill con-
ditions. He that in Court will thryue to reape wealth, and
live warie to get worship, must gaine by god conscience,
and clime by wisedome, otherwise his thrist is but theft,
where there is no regard of gathering, and his honour but
ambition, where there is no care but for promotion. Phi-
lautus is too simple to vnderstand the wiles in Court, and
too young to vndermine any by craft, yet hath he showne
himselfe as farre from honestie, as he is from age, and as
full of craft, as he is of courage. If it were for thy p[re]cer-
ment and his amendment, I wish you were both married:
but if he shoulde continue his follie, whereby thou shouldest
fall from thy dutie, I rather wish you both buried. Salute
him in my name, and hasten his iourney, but forget not
thine owne. I haue occasion to goe to Naples, that I may
with more spedie arrive in England, where I haue heard of
a woman that in all qualities excelleth any man. Whiche
if it be so, I shall thinke my labour as well bestowed, as
Saba did hers when she traualled to see Salomon. At my
going if thou be in Naples, I will visit the: at my returne,
I will tell the: my iudgement. If Philautus come this
Winter, he shall in this my pilgrimage be a partner.

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A pleasant companion is a bait in a iourney. We shall there as I heare, see a Court both braue in shewe, and better in substance, more gallant Courtiers, more godlie conciues, as faire Ladies, and fairer condicions. But I will not vaunt before the victorie, nor swaere it is so, vntill I see it be so. Farewell, vnto whome above all I wish well.

I have finished the first part of Euphues, whome now I left readie to trosse the seas to England: if the winde send him a shorke cut, you shall in the second part heare what newes he bringeth: I hope to haue him retourned within one Summer. In the meane season I will stalle for him in the Countrie, and as soone as hee arriueth, you shall knowe of his coming.



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